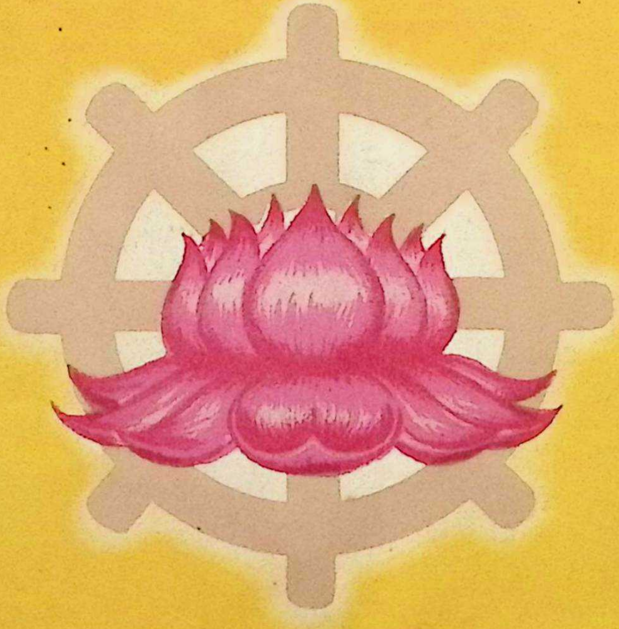
ENCYCLOPAEDIA
OF
BUDDHISM

FASCICULE: A–Aca



1:303
91e

ENCYCLOPAEDIA OF BUDDHISM

edited by

G. P. MALALASEKERA, O.B.E.

D. LITT. (Lond.), HON. D. LITT. (Vidyodaya Univ. of Ceylon),
HON. D. PHIL. (Moscow), M.A., PH.D. (Lond.),
Membre d'honneur de l'École Française d'Extrême Orient,
Ambassador of Ceylon in the USSR., (1957–1961),
Formerly Professor of Pali and Buddhist Civilization and Dean of the Faculty of Oriental Studies, University of Ceylon ; Professor Emeritus.

FASCICULE : A–ACA

★ डाक्टर [illegible] पुस्तकालय ★
6544

1961

PUBLISHED BY THE GOVERNMENT OF CEYLON
PRINTED AT THE GOVERNMENT PRESS CEYLON

? ✓R
294.303
MAL

R/294.303
M29Le

PREFACE

THE compilation of an Encyclopaedia of Buddhism in the English language was one of the several undertakings of the Laṅkā Bauddha Maṇḍalaya (Buddhist Council of Ceylon) which was set up by the Government of Ceylon in 1955 in connection with the celebration of Buddha Jayanti, the 2500th Anniversary of the Buddhist Era as traditionally accepted in countries of South Asia where the Theravāda (often also called Hīnayāna) form of Buddhism prevails. The Maṇḍalaya appointed a Sub-Committee for the task of compiling the Encyclopaedia. This Committee appointed me its Chairman and Editor-in-Chief of the Encyclopaedia. When in 1956 the Government of Ceylon created a Ministry of Cultural Affairs, the administration of the Encyclopaedia was transferred to that Ministry while I continued to be Chairman of the Editorial Board and Editor-in-Chief.

The editorial office was at first set up in Colombo but soon afterwards was moved to Peradeniya (near Kandy) where it is now accommodated in the University Park through the courtesy of the Vice-Chancellor of the University of Ceylon. The transfer to Peradeniya not only keeps us in a congenial academic environment but has also given us the added advantage of being able to use the excellent University Library which is particularly favourable for our purpose. The Librarian and his staff have been most helpful to us.

There have been several changes in the personnel of our limited editorial staff, chiefly as a result of its members having left us to join the teaching staff of the two Universities recently established in Ceylon. The vacancies so created have been filled and it is hoped to have the staff further strengthened in the near future.

After the inception of the work, the first couple of years were spent in the essential but exacting duty of indexing, compiling subject-lists, &c. Most of this work has already been completed but it is a continuing and almost never-ending task, especially in view of the numerous publications dealing with Buddhism which are being increasingly issued in many parts of the world, thus contributing to our knowledge of Buddhist matters all the time.

Buddhism covers a vast expanse, both of time and space. The Encyclopaedia aims at giving a comprehensive account of the origins of this World-Religion and of the developments that have taken place during a period of more than 25 centuries. To deal with Buddhism is to deal with a whole civilization, in fact, a whole series of civilizations which have influenced the lives of myriads of human beings, in many lands. A satisfactory treatment of the subject should, thus, include information on the doctrines of Buddhism and their growth, the story of their spread and expansion, accounts of the numerous Buddhist Schools and Sects and of their origins and subsequent ramifications, descriptions of Buddhist rites and ceremonies as found in many countries, the history of the fine arts—painting and sculpture, music, dance and drama—under the influence of Buddhism in various countries, details of Buddhist shrines and places of pilgrimage and of the vast literatures connected with Buddhism which developed in many languages, both ancient and modern, in original works as well as in translations, and biographies of persons who, in the course of Buddhist history, played important rôles in their own countries and made contributions to the development of Buddhist culture. Even so, the list of topics would not be exhausted.

We have made it our aim that the Encyclopaedia should contain information both on the Mahāyāna and the Theravāda and that such information be so presented as to make it useful not only to the scholar and the expert but to the general reader as well.

2——J. N. R 7387—2,509 (1/60)

It is also our endeavour to bring together in a single publication information on various aspects of Buddhism which can at present be obtained only by consulting numerous scattered sources some, at least, of which are not available except in rare or inaccessible collections.

The original plan was to publish a series of volumes, each under a different title, e.g., the Buddha, the Dhamma, the Saṅgha, Literature and the Fine Arts. But this was given up after consultation with experts. It was found that such a scheme would not be quite practicable in the present state of our knowledge and would involve a great deal of editorial treatment resulting in excessive delay in publication. We have, therefore, adopted the alphabetical method of treatment of topics as found, for instance, in Hastings' *Encyclopaedia of Religion and Ethics* which has, in many ways, served as our model. This method, too, has its difficulties and drawbacks as will be seen in dealing with a subject like art or architecture, where the information will have to be presented separately under different countries. The more satisfactory method would, of course, be to treat it as a single topic and devote a special volume for this purpose. We shall, however, endeavour to overcome such shortcomings by an elaborate scheme of cross-references and by the provision of a very comprehensive Index.

The question of the space to be allotted to various subjects in general and to each item in particular has been difficult to decide. The principle ultimately adopted has been to leave the matter very largely to the discretion of the contributors themselves, emphasis being laid on the requirement that no vital information should be omitted and that all information should be given as concisely as possible. The avoidance of repetition and overlapping has been made the responsibility of the editors but it has to be recognised that a certain amount of repetition and overlapping is unavoidable. As at present planned, the Encyclopaedia will comprise about 15,000 pages and will include illustrations both in colour and in black and white. It is hoped to complete the first edition within ten years.

Every effort is being made to select an acknowledged authority to write on a particular topic, especially in the case of the more important topics, and a Buddhist, if available, in preference to a non-Buddhist, more particularly where matters of doctrine are involved or details of different Schools and different Sects. In the case of the more specialized subjects, contributors will sign their own articles so that theirs will be the responsibility for the views expressed. Where it is necessary to inform the reader that a different point of view or a different interpretation exists, suitable steps are being taken to indicate that fact. In some instances, more than one article will be published on the same topic from separate contributors, while in others more than one contributor will co-operate in the production of a single article. Every attempt is thus being made to make the information given as complete and as comprehensive as possible.

As will be seen from what has already been said the Encyclopaedia is a work of international collaboration, and it has been our good fortune to be able to secure for this colossal undertaking the active goodwill of scholars of repute from many lands. We have also been able to enlist as Honorary Editors some of the most eminent scholars in the field of Buddhist and allied studies. For the better co-ordination of the work several regional committees have been set up, the largest of these being the Japanese committee with its headquarters in the Tōyō University in Tokyo. This committee has as its Chairman the veteran Buddhist scholar, Dr. Makoto Nagai, with Dr. Shosōn Miyamoto and Dr. Susumu Yamaguchi as Vice-Chairmen, while Professor Shinsho Hanayama and the Rev. Riri Nakayama are responsible for the work of organising and compilation including the translation of Japanese articles into English. The committee has also agreed to depute a Japanese scholar for full-time work in the Encyclopaedia office in Ceylon to act as liaison and also help in the revision of the translations.

In China, under the aegis of the People's Republic, a very representative Committee of scholars has been set up in Peking. The Chairman of this committee is Professor

Dr. Chao Pu-chu, Vice-President of the Buddhist Association of China. Smaller committees also function in Burma, Thailand, Germany, France, Italy and the Netherlands. Some of the members of these committees and of the Board of Honorary Editors have already visited our office in Ceylon and have made useful suggestions for organising and expediting the work. It is hoped to have some of them working in our office from time to time, at least for short periods.

In May, 1957, a specimen fascicule of the Encyclopaedia was published containing a few articles representing a cross-section of the kind of information the Encyclopaedia hopes to provide and the method which it is proposed to follow. The purpose of the specimen fascicule was to obtain criticisms and suggestions for our guidance in the preparation of the main work. The specimen fascicule has more than amply proved its usefulness and we are deeply grateful to those who sent us their criticisms and suggestions. Criticisms and suggestions will be welcome at every stage of our work. In order to expedite publication, the Encyclopaedia is being issued in fascicules of about 100 pages each ; it is hoped that we shall be able to release these fascicules in quick succession.

I should like to take this opportunity of thanking most sincerely all those who have helped in their various ways to make this publication possible. It would be too big a task to give their names in detail, but I should like to record here my special appreciation of the personal interest taken by the Government Printer of Ceylon and his staff in getting this publication through the Government Press.

I also have pleasure in acknowledging with deep gratitude the financial assistance given by UNESCO under the auspices of the International Council of Philosophy and Humanities.

G. P. MALALASEKERA,
Editor-in-Chief.

Embassy of Ceylon,
Moscow,
15th April, 1961.

NOTE

THE system of transliteration used in the case of Pali and Sanskrit terms is that now generally accepted by scholars and lexicographers. In the case of Chinese and Japanese names and words, Wade's system has been followed. Where Siamese words are concerned, a system suggested by H. H. Prince Dhani Nivat has been largely adopted.

In certain cases the textual word (Pali, Sanskrit, Tibetan, &c.) has been retained in preference to a dubious English rendering with a connotation foreign to Buddhism. Thus, Saṅgha for the Order of Monks ; bhikkhu for priest, monk or almsman ; arahant for saint; karma for action ; bodhisattva for aspirant for enlightenment, &c. And such term will be used in the language of the source employed, Nibbāna (Pali), Nirvāṇa (Sanskrit), &c. But a comprehensive system of cross-references will ensure that the reader who is not familiar with such technical terms is guided from an English term to the more precise and classical one ; thus, Apperception, see Javana ; Awareness, see Sati ; Void, see Śūnya ; &c.

In Ceylon the dates of events up to the 16th century have been taken from the Chronological List in the University of Ceylon, *History of Ceylon*, Vol. I, Part II.

Instead of A. D. the abbreviation A. C. has been used throughout.

ADVISORY BOARD OF THE SAṄGHA

The Venerables :
Phra Ariyanandamuni (*Thailand*)
Prof. Dr. Polwatte Buddhadatta, Mahā Nāyaka Thera, Agga Mahā Paṇḍita (*Ceylon*)
Phra Nirantarañāṇamuni (*Thailand*)
Prof. Dr. Dehigaspe Paññāsāra, Nāyaka Thera (*Ceylon*)
Shirob-Jaltso (*China*)
Rosen Takashina (*Japan*)
U Thitthila, Mahā Thera, Agga Mahā Paṇḍita (*Burma*)
Iňduruve Uttarānanda, Nāyaka Thera (*Ceylon*)
U Visuddha, Mahā Thera, Agga Mahā Paṇḍita (*Burma*)

BOARD OF HONORARY EDITORS

Phya Anuman Rajadhon
Prof. P. V. Bapat
Prof. Dr. F. D. K. Bosch
Dr. Chao Pu-chu
Dr. E. Conzé
Prof. Damdin-süren
Prof. Paul Demiéville
Prof. Nalinaksha Dutt
Prof. Jean Filliozat
Prof. E. Frauwallner
Dr. Richard A. Gard
Prof. Dr. H. von Glasenapp
Lama Anagārika Govinda
Prof. Helmut Hoffman
Miss I. B. Horner
Mr. Christmas Humphreys
Dr. B. C. Law
Prof. F. D. Lessing
Dr. U Lu Pe Win
Dr. Shosōn Miyamoto
Prof. Dr. Heinz Mode
Dr. Makoto Nagai
Prof. S. Paranavitana
Prof. Nihar Ranjan Ray
Prof. Rahula Sankrityayana
Prof. Tan Yun-shan
Prof. Giuseppe Tucci
Prof. Dr. Ernst Waldschmidt
Prof. Friedrich Weller
Prof. O. H. de A. Wijesekera

ABBREVIATIONS

A.	..	Aṅguttara Nikāya, PTS.
AA.	..	Aṅguttaranikāya Aṭṭhakathā (Manorathapūraṇī), PTS.
AAWG.	..	Abhandlungen der Akademie der Wissenschaften in Göttingen
AbhK.	..	Abhidharmakośa, ed. R. Sankrityayana, Benares
AbhKbh.	..	Abhidharmakośabhāṣya, BB. XX
AbhKk.	..	Abhidharmakośakārikā, ed. L. de la Vallée Poussin, Paris
AbhKvy.	..	Abhidharmakośavyākhyā, ed. U. Wogihara, Tokyo
Abhs.	..	Abhidhammatthasaṅgaha, JPTS. 1884
Abhsy.	..	Abhidharmasamuccaya, VBS.12
Abhvt.	..	Abhidhammāvatāra, BM. I
ABIA.	..	Annual Bibliography of Indian Archaeology
ABORI.	..	Annals of the Bhandarkar Oriental Research Institute
AbsPuś.	..	Abhisamayālaṃkāraprajñāpāramitāupadeśaśāstra, BB. XXIII
AbsPvy.	..	Abhisamayālaṃkārālokaprajñāpāramitāvyākhyā, ed. U. Wogihara, Tokyo
AdśP.	..	Adhyardhaśatikāprajñāpāramitā, ed. H. Leumann, Strassburg
Akanuma 1	..	Akanuma, C.: Indo-Bukkyō Koyūmeishi-Jiten (Dictionary of Buddhist Indian Proper Names), Nagoya
Akanuma 2	..	Akanuma, C. : Kam-pa Shibu Agon Goshōroku (The Comparative Catalogue of Chinese Āgamas and Pali Nikāyas), Nagoya
AKM.	..	Abhandlungen für die Kunde des Morgenlandes, herausg. von der Deutschen Morgenländischen Gesellschaft
AM.	..	Asia Maior
AMG.	..	Annales du Musée Guimet
Anāgv.	..	Anāgatavaṃsa, JPTS. 1886
Anesaki	..	Anesaki, M. : The Four Buddhist Āgamas in Chinese, 1908
AO.	..	Archiv Orientální : Journal of the Czechoslovak Oriental Institute
Ap.	..	Apadāna, PTS.
ApA.	..	Apadāna Aṭṭhakathā (Visuddhajanavilāsinī), PTS.
ArtA.	..	Artibus Asiae
Arvś.	..	Arthaviniścaya, ed. A. Ferrari, Rome
AS.	..	Aluvihara Series

ASCAR.	..	Archaeological Survey of Ceylon, Annual Report
ASCI.	..	Archaeological Survey of Ceylon, Inscription
ASCMem.	..	Archaeological Survey of Ceylon, Memoir
ASIAR.	..	Archaeological Survey of India, Annual Report
ASIMem.	..	Archaeological Survey of India, Memoir
AṣP.	..	Aṣṭasāhasrikāprajñāpāramitā, ed. R. Mitra, Calcutta
Āṭā.	..	Āṭānāṭikasūtra (Bruchstücke des Āṭānāṭikasūtra), Kl. Turf. V
Avk.	..	Avadānakalpalatā, BI. 1888-1896
Avś.	..	Avadānaśataka, BST. 19
BASR.	..	Bulletin de l'Académie des Sciences de Russie
BB.	..	Bibliotheca Buddhica
Bbh.	..	Bodhisattvabhūmi, ed. U. Wogihara, Tokyo
Bc.	..	Bodhicaryāvatāra, ed. L. de la Vallée Poussin, Calcutta, 1914
Bcp.	..	Bodhicaryāvatārapañjikā, ed. L. de la Vallée Poussin, 1902
BD.	..	Buddhist Dictionary, by Nyāṇatiloka (revised edition 1956), Colombo
Beal	..	Beal, S. : The Buddhist Tripiṭaka, 1876
BEFEO.	..	Bulletin de l'École Française d'Extrême Orient
Bendall	..	Bendall, C. : Catalogue of Buddhist Sanskrit Manuscripts, Cambridge
Bhkāv.	..	Bhadrakalpāvadāna, ed. S. d' Oldenburg, 1884
BHS.	..	Buddhist Hybrid Sanskrit, Grammar and Dictionary, ed. F. Edgerton, Yale
Bhsk.	..	Bhavasaṃkrāntisūtra (and commentary), ed. N. Aiyaswami Sastri, Adyar
BI.	..	Bibliotheca Indica
BiblB.	..	Bibliographie Bouddhique
BIIMEO.	..	Bolletino dell' Instituo Indiano per il Medio ed Estremo Oriente
BM.	..	Buddhadatta's Manuals, PTS.
BMFJ.	..	Bulletin de la Maison Franco-Japonaise
BṇīPrāt.	..	Bhikṣuṇīprātimokṣa (Bruchstücke des Bhikṣuṇīprātimokṣa), Kl. Turf. III
BOH.	..	Bibliotheca Orientalis Hungarica

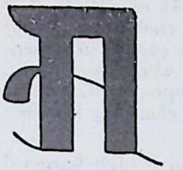
BPrāt.	Bodhisattvaprātimokṣasūtra, IHQ. 7
BS.	Buddhistic Studies, ed. B. C. Law, Calcutta
BSOAS.	Bulletin of the School of Oriental and African Studies
BSS.	Bombay Sanskrit Series
BST.	Buddhist Sanskrit Texts
Buc.	Buddhacarita, ed. E. H. Johnston, Calcutta
Bup.	Buddhaghosuppatti, ed. J. Gray, London
Buv.	Buddhavaṃsa, PTS.
BuvA.	Buddhavaṃsa Aṭṭhakathā (Madhuratthavilāsinī), PTS.
Cabaton	Cabaton, A. : Catalogue Sommaire des Manuscrits Sanskrits et Pālis, Paris
Catuś.	Catuḥśataka, ed. V. Bhattacharyya, Calcutta
CHJ.	The Ceylon Historical Journal
CII.	Corpus Inscriptionum Indicarum
CJHSS.	The Ceylon Journal of Historical and Social Studies
CJSc.	Ceylon Journal of Science — Section G
Ckv.	Chakesadhātuvaṃsa, JPTS. 1885
Cordier	Cordier, P. : Catalogue du Fond Tibétain, 1909-1915
Cp.	Cariyāpiṭaka, PTS.
CpA.	Cariyāpiṭaka Aṭṭhakathā (Paramatthadīpanī), PTS.
CPD.	A Critical Pāli Dictionary
Cviśp.	Cittaviśuddhiprakaraṇa, VBS. 8
D.	Dīgha Nikāya, PTS.
DA.	Dīghanikāya Aṭṭhakathā (Sumaṅgalavilāsinī), PTS.
Dāṭhv.	Dāṭhāvaṃsa, PSS. 7
Dbhg.	Dasabhūmikagāthā, EB. V
Dbhīś.	Daśabhūmīśvara, ed. R. Kondo, Tokyo
DCBT.	Dictionary of Chinese Buddhist Terms
De S.	de Silva, W. A.: Catalogue of Palm leaf Manuscripts, MCM. series A, No. 4
De Z.	de Zoysa, Louis: A Catalogue of Pali, Sinhalese and Sanskrit Manuscripts in the Temple Libraries of Ceylon, Colombo
Dhk.	Dhātukathā (with commentary), PTS.
Dhmpr.	Dharmottarapradīpa, ed. D. Malvania, Patna
Dhp.	Dhammapada, PTS.
DhpA.	Dhammapada Aṭṭhakathā, PTS.
Dhpr.	Dharmapradīpikā(va), ed. Dharmakirti Sri Dharmarama (sixth edition 1951), Ceylon
Dhs.	Dhammasaṅgaṇi, PTS.
DhsA.	Dhammasaṅgaṇi Aṭṭhakathā (Atthasālinī), PTS.
Dhscy.	Dharmasamuccaya, ed. Lin Li-Kouang, Paris
Dhsṃg.	Dharmasaṃgraha, Edd. F. Max Müller and H. Wenzel, Oxford
Divy.	Divyāvadāna, Edd. E. B. Cowell and R. A. Neil, Cambridge
DPPN.	Dictionary of Pali Proper Names
Dpv.	Dīpavaṃsa, ed. H. Oldenberg, London
Dukap.	Dukapaṭṭhāna, PTS.
EB.	The Eastern Buddhist
EI.	Epigraphia Indica
ERE.	Encyclopaedia of Religion and Ethics, ed. J. Hastings
EW.	East and West
EZ.	Epigraphia Zeylanica
Gg.	Gaṇḍīstotragāthā, BB. XV
GM.	Gilgit Manuscripts, ed. Nalinaksha Dutt and others
GOS.	Gaekwad's Oriental Series
Gst.	Guhyasamājatantra, ed. B. Bhattacharyya, Baroda
Gv.	Gandhavaṃsa, JPTS. 1886
Gvyū.	Gaṇḍavyūhasūtra, Edd. D. T. Suzuki and H. Idzumi (2nd edn. 1949), Kyoto
Hatthv.	Hatthavanagallavihāravaṃsa, PTS.
Hbg.	Hōbōgirin, Dictionnaire Encyclopédique du Bouddhisme
Hetub.	Hetubinduṭīkā (with sub-commentary), GOS. 113
HJAS.	Harvard Journal of Asiatic Studies
HOS.	Harvard Oriental Series
Hvp.	Hastavālaprakaraṇa, JRAS. 1918
IA.	Indian Antiquary
IAL.	Indian Art and Letters
IBK.	Indogaku Bukkyōgaku Kenkyū (Journal of Indian and Buddhist Studies)
IC.	Indian Culture
IHQ.	The Indian Historical Quarterly
It.	Itivuttaka, PTS.
ItA.	Itivuttaka Aṭṭhakathā (Paramatthadīpanī), PTS.

J.	.. Jātaka (with commentary), ed. V. Fausböll, London, 1896
JAOS.	.. Journal of the American Oriental Society
JAs.	.. Journal Asiatique
JASB.	.. Journal of the Asiatic Society of Bengal
JBHU.	.. Journal of the Benares Hindu University
JBORS.	.. Journal of the Bihar and Orissa Research Society
JBRAS.	.. Journal of the Bombay Branch of the Royal Asiatic Society
JBRS.	.. Journal of the Burma Research Society
JBTS.	.. Journal of the Buddhist Text Society
JCBRAS.	.. Journal of the Ceylon Branch of the Royal Asiatic Society
JDLC.	.. Journal of the Department of Letters, University of Calcutta
JGIS.	.. Journal of the Greater India Society
JIH.	.. Journal of Indian History
Jinac.	.. Jinacarita, JPTS. 1904-1905
Jinak.	.. Jinakālamālī (in Sinhalese characters), ed. A. P. Buddhadatta Thera
Jināl.	.. Jinālaṃkāra, ed. J. Gray, London
Jm.	.. Jātakamālā, HOS. 1
JOR.	.. Journal of Oriental Research
JPTS.	.. Journal of the Pali Text Society
JRAS.	.. Journal of the Royal Asiatic Society of Great Britain and Ireland
JSS.	.. Journal of the Siam Society
Keith	.. Keith, A. B. : Catalogue of Sanskrit Manuscripts in the Bodleian Library, Oxford
Khp.	.. Khuddakapāṭha, PTS.
KhpA.	.. Khuddakapāṭha Aṭṭhakathā (Paramatthajotikā I), PTS.
Khs.	.. Khuddasikkhā, JPTS. 1883
KhT.	.. Khotanese Texts, ed. H. W. Bailey, Cambridge
Klpm.	.. Kalpanāmaṇḍitikā (Bruchstücke der Kalpanāmaṇḍitikā), Kl. Turf. II
Kl. Turf.	., Kleinere Sanskrit-Texte (Königliche Preussische Turfan-Expeditionen)
Kp.	.. Karuṇāpuṇḍarīka, Edd. S. C. Das and S. C. Sastri, Calcutta
Kśyp.	.. Kāśyapaparivarta, ed. H. Staël-Holstein
Ktr.	.. Karatalaratna, ed. N. Aiyaswami Sastri, Adyar
Kvbh.	.. (Karmavibhaṅga) : Mahākarmavibhaṅga (La grande Classification des Actes) et Karmavibhaṅgopadeśa (Discussion sur le Mahākarmavibhaṅga), ed. S. Lévi, Paris
Kvit.	.. Kaṅkhāvitaraṇī, PTS.
Kvu.	.. Kathāvatthu, PTS.
KvuA.	.. Kathāvatthuppakaraṇa Aṭṭhakathā, JPTS. 1889
Kvyū.	.. (Avalokiteśvaraguṇa) Kāraṇḍavyūha, ed. S. Samasrami, Calcutta
Lal.	.. Lalitavistara, BST. I
Laṅk.	.. Laṅkāvatārasūtra, ed. B. Nanjio, Kyoto
Ligeti	.. Ligeti, Louis : Catalogue du Kanjur Mongol, BOH. III
Lś.	.. Lokeśvaraśataka, JAs. 1919
M.	.. Majjhima Nikāya, PTS.
MA.	.. Majjhimanikāya Aṭṭhakathā (Papañcasūdanī), PTS.
MBT.	.. Minor Buddhist Texts, SOR. IX
MCM.	.. Memoir of the Colombo Museum
Mdhvṛ.	.. Mādhyamakavṛtti, BB. IV
Mdhvt.	.. Mādhyamakāvatāra, BB. IX
Mgh.	.. Meghasūtra, JRAS. 1880
Mhbv.	.. Mahābodhivaṃsa, PTS.
MhM.	.. Mahāmāyūrī, ed. by Oldenburg in Zapiski Vostochnago Otdelenija Imp. Russk. Archeol. Obschestva, XI (1899)
Mhps.	.. Mahāparinirvāṇasūtra, ed. E. Waldschmidt (Das Mahāparinirvāṇasūtra), Abhandlungen der deutschen Akademie, Berlin
Mhs.	.. Mahāsamājasūtra (Bruchstücke Buddhistischer Sūtras, I), Kl. Turf. IV
Mhsṃg.	.. Mahāyānasaṃgraha, ed. E. Lamotte (La Somme du Grand Véhicule d' Asaṅga), Louvain
Mhv.	.. Mahāvaṃsa and Cūlavaṃsa, PTS.
MhvA.	.. Mahāvaṃsaṭīkā (Vaṃsatthappakāsinī = Mahāvaṃsa Aṭṭhakathā), PTS.
MhvE.	.. Extended Mahāvaṃsa, AS. III
Mhvu.	.. Mahāvastu, ed. E. Senart, Paris
Mhvyut.	.. Mahāvyutpatti, ed. R. Sakaki, Kyoto
Miln.	.. Milindapañha, ed. V. Trenckner, London
Mmk.	.. (Ārya) Mañjuśrīmūlakalpa, TSS. 1920-1925
Moc.	.. Mochizuki, S. : Bukkyō-dai-jiten, Tokyo

Mūls.	Mūlasikkhā, JPTS. 1883
Mvibh.	Madhyāntavibhāga, ed. S. Yamaguchi, Nagoya
Mvyk.	Maitreyavyākaraṇa, ed. S. Lévi, Mélanges Linossier, Paris
Nanjio	Nanjio, B. : Catalogue of the Chinese Translation of the Buddhist Tripiṭaka, Oxford
Nd. I	Mahāniddesa, PTS.
Nd. II	Cullaniddesa, PTS.
NdA. I	Niddesavaṇṇanā (Saddhammapajjotikā=Mahāniddesa Aṭṭhakathā), PTS.
NdA. II	Niddesavaṇṇanā (Saddhammapajjotikā = Cullaniddesa Aṭṭhakathā), PTS.
Nett.	Nettippakaraṇa, PTS.
NettA.	Nettippakaraṇa Aṭṭhakathā, SHB. IX
NIA.	New Indian Antiquary
NR.	Nagoya Daigaku Bungaku-bu Kenkyū Ronshū (Bulletin of the Faculty of Letters, Nagoya University)
Nrp.	Nāmarūpapariccheda, JPTS. 1913–1914
Nrs.	Nāmarūpasamāsa, JPTS. 1915–1916
Nyāb.	Nyāyabindu, ed. Th. Stcherbatsky (Nyāyabindu i Nyāyabinduṭīkā), 1904, 1929
Nyāp.	Nyāyapraveśa (with commentary), GOS. 38
ŌM.	Ōtani Daigaku Toshokan-zō Tibet Daizōkyō Kanjur Kandō Mokuroku, Kyoto
Pañcag.	Pañcagatidīpanī, JPTS. 1884
PB.	Prabuddha Bhārata.
PBO.	Polski Biuletyn Orientalistyczny (The Polish Bulletin of Oriental Studies, Warsaw)
PED.	Pali English Dictionary, PTS.
Peṭ.	Peṭakopadesa, PTS.
Phṛd.	Prajñāpāramitāhṛdayasūtra, ed. F. Max Müller, Oxford
Pjm.	Pajjamadhu, JPTS. 1887
PMG.	Publications du Musée Guimet
PpA.	Pañcappakaraṇa Aṭṭhakathā (Paramatthadīpanī), SHB. XXXVIII, XL
Ppiṇḍ.	Prajñāpāramitāpiṇḍārtha, JRAS. 1947
Prāt.	Prātimokṣasūtra (Prātimokṣasūtra des Sarvāstivādins), JAs. 1913
Prgsg.	Prajñāpāramitāratnaguṇasañcayagāthā, ed. E. Obermiller, Moscow
Prvār.	Pramāṇavārttikaṃ (with commentary and sub-commentary), ed. R. Sankrityayana, Allahabad
Ps.	Paṭisambhidāmagga, PTS.
PsA.	Paṭisambhidāmagga Aṭṭhakathā (Saddhammappakāsinī), PTS.
PSS.	Panjab Sanskrit Series
PTC.	Pāli Tipiṭakaṃ Concordance, PTS.
PTS.	Pali Text Society edition
Pug.	Puggalapaññatti, PTS.
PugA.	Puggalapaññatti Aṭṭhakathā, JPTS. 1913–1914
PvśP.	Pañcaviṃśatisāhasrikāprajñāpāramitā, ed. N. Dutt
Pvu.	Petavatthu, PTS.
PvuA	Petavatthu Aṭṭhakathā (Paramatthadīpanī), PTS.
Ratgot.	Ratnagotravibhāgamahāyānottaratantraśāstra, ed. E. H. Johnston, Patna
Rkāv.	Roruka Avadāna, ed. J. Nobel, 1954
Rpp.	Rāṣṭrapālaparipṛcchā, ed. L. Finot, St. Petersburg
Rvibh.	Rūpārūpavibhāga, BM. I
S.	Saṃyutta Nikāya, PTS.
SA.	Saṃyutta Nikāya Aṭṭhakathā (Sāratthappakāsinī), PTS.
Sādh.	Sādhanamālā, ed. B. Bhattacharyya, Baroda
Sāg.	Saṃyuktāgama, JRAS. 1913
Śāl.	Śālistambasūtra, ed. L. de la Vallée Poussin (Bouddhisme, Études et Matériaux, Théorie des douze causes), Gand
Sāsv.	Sāsanavaṃsa, PTS.
Saund.	Saundarānanda, ed. E. H. Johnston, Oxford
SaundK.	Saundarānandakāvya, ed. Haraprasada Sastri, Calcutta
SBB.	Sacred Books of the Buddhists
SBE.	Sacred Books of the East
Sdarś.	Sarvadarśanasaṃgraha, ed. E. B. Cowell, 1878
Sdmp.	Saddharmapuṇḍarīkasūtra, Edd. U. Wogihara and K. Tsuchida, Tokyo
Sdmpy.	Saddhammopāyana, JPTS. 1887
Sdms.	Saddhammasaṅgaha, JPTS. 1890
Sdurg.	Sarvadurgatipariśodhanauṣṇīṣavijayadhāraṇī, ed. F. Max Müller, 1884
Ṣgk.	Ṣaḍgatikārikā, ed. P. Mus La Lumière sur les Six Voies, Paris

Shastri	..	Shastri, Hara Prasad : A descriptive Catalogue of Sanskrit Manuscripts in the Government collection, under the care of the Asiatic Society of Bengal, Calcutta
SHB.	..	Simon Hewavitarne Bequest
SII.	..	South Indian Inscriptions
Śikṣ.	..	Śikṣāsamuccaya, ed. C. Bendall, St. Petersburg
Sīmā.	..	Sīmāvivādavinicchayakathā, ed. J. Minayeff, JPTS. 1887
SIS.	..	Sino-Indian Studies
Sn.	..	Suttanipāta, PTS.
SnA.	..	Suttanipāta Aṭṭhakathā (Paramatthajotikā II), PTS.
Snir.	..	Sandhinirmocanasūtra, ed. E. Lamotte (Sandhinirmocanasūtra, L' Explication des Mystères), Paris
SOR.	..	Serie Orientale Roma
Srs.	..	Samādhirājasūtra, ed. C. Régamey, Warsaw, 1938
SśkP.	..	Saptaśatikāprajñāpāramitā, ed. J. Masuda, Tokyo
Ssṃg.	..	Suttasaṃgaha, BI. 1957
Ssṃk.	..	Saccasaṃkhepa, JPTS. 1917-1919
Śspp.	..	Śatasāhasrikāprajñāpāramitā, BI. 1910
Ssvu.	..	Sahassavatthuppakaraṇaṃ (in Sinhalese characters), ed A. P. Buddhadatta Thera
Sumag.	..	Sumagadhāvadāna, ed. G. Tokiwai, 1897
Sūtrāl.	..	(Mahāyāna) Sūtrālaṃkāra, ed. S. Lévi, Bibliothèque de l' École des Hautes Études, 159, 190
Svrṇ.	..	Suvarṇaprabhāsottamasūtra, ed. J. Nobel (Das Goldglanz Sūtra), Leipzig
Svu.	..	Sīhalavatthupakaraṇaṃ (in Sinhalese characters) ed. A.P. Buddhadatta Thera
Svyū.	..	Sukhāvativyūha, ed. F. Max Müller, Oxford
Taishō.	..	Taishō Shinshū Daizōkyō, ed. J. Takakusu, 1924-1932
Tant.	..	Tantrākhyāna, JRAS. 1888
Thag.	..	Theragāthā, PTS.
ThagA.	..	Theragāthā Aṭṭhakathā (Paramatthadīpanī), PTS.
Thīg.	..	Therīgāthā, PTS.
ThīgA.	..	Therīgāthā Aṭṭhakathā (Paramatthadīpanī), PTS.
Thūpv.	..	Thūpavaṃsa, PTS.
Tikap.	..	Tikapaṭṭhāna (with commentary), PTS.
Tkg.	..	Telakaṭāhagāthā, JPTS. 1884
TM.	..	Tōhoku-Teikoku-Daigako Hō-bungakubu Tibet-Daizōkyō-Sō-Mokuroku, Sendai
Triṃś.	..	Triṃśikāvijñapti, ed. H. Jacobi (Triṃśikāvijñapti mit Bhāṣya des Ācārya Sthiramati), 1932
TSS.	..	Trivandram Sanskrit Series
Turk Rem.	..	Manuscript Remains of Buddhist Literature found in Eastern Turkestan, ed. (in conjunction with other scholars) A. F. Rudolf Hoernle, Oxford
UCR.	..	University of Ceylon Review
Ud.	..	Udāna, PTS.
UdA.	..	Udāna Aṭṭhakathā (Paramatthadīpanī), PTS.
Udvg.	..	Udānavarga, ed. N. P. Chakravarti, Paris
Uvch.	..	Uttaravinicchaya, BM. II
VajP.	..	Vajracchedikāprajñāpāramitā, SOR. XIII
Vajsū.	..	Vajrasūcī, ed. S. K. Mukhopadhyaya, Santiniketan
Vbh.	..	Vibhaṅga, PTS.
VbhA.	..	Vibhaṅga Aṭṭhakathā (Sammohavinodanī), PTS.
VBS.	..	Visva-Bharati Studies
Vickāv.	..	Vicitrakarṇikāvadāna, ed. H. Jörgensen, London
Vimś.	..	(Vimśatikā) Vijñaptimātratāsiddhi, ed. S. Lévi, Paris
Vin.	..	Vinayapiṭaka, ed. H. Oldenberg, London
VinA.	..	Vinaya Aṭṭhakathā (Samantapāsādikā), PTS.
VinMS.	..	Mūla Sarvāstivāda Vinaya, GM.
VinS.	..	Vinaya des Sarvāstivādin, JAs. 1938
Vinvch.	..	Vinayavinicchaya, BM. II
Vism.	..	Visuddhimagga, HOS. 41
VismA.	..	Paramatthamañjūsā, PTS.
Vvu.	..	Vimānavatthu, PTS.
VvuA.	..	Vimānavatthu Aṭṭhakathā, PTS.
WZKM.	..	Weiner Zeitschrift für die Kunde des Morgenländischen Gesellschaft
Yam.	..	Yamaka, PTS.
YamA.	..	Yamakappakaraṇa Aṭṭhakathā, JPTS. 1910-1912
ZDMG.	..	Zeitschrift der Deutschen Morgenländischen Gesellschaft

ENCYCLOPAEDIA
OF
BUDDHISM



First letter of the Devanāgarī alphabet in Lantśha script used by Buddhists in India and Tibet in the 8th century A. C. (Csoma Körösi).

THE sound represented by the first letter of many alphabets, Sanskrit, Roman, Greek, as well as of most modern languages of East and West, has served as a mystic symbol for the ultimate beginning or creation, as well as for the Absolute, e.g., I am Alpha and Omega.

It is the first of all sounds and, hence, the beginning of all knowledge which used to be communicated only by word of mouth. It is the first sound of the sacred syllable AUM (OM), which is said to be the essence of all the Vedas. It is from this that Indian mysticism has developed a cult, attributing to this initial sound a privileged position and function. This tradition was taken up by Buddhism, whereby it spread throughout east Asia.

It is the most elementary sound, produced by the mere opening of the mouth, and forms in most Oriental languages an essential part of the fundamental syllables: ka, ga, ta, da, pa, ba, ma, &c. These syllables are not built up from pure consonants plus a vowel (k + a), but form a concrete unit in which the vowel is inherent in the letter-symbol. The pure consonants, k, g, &c., would then be abstractions (ka *minus* a), making the sound incomplete. The vowel sound is, therefore, an essential constituent, and the vowel A is the beginning of such essence.

Moreover, **A** is in Sanskrit and Pali, as it is in Greek, a negating particle (*alpha privans*), whereby is symbolised the original non-entity of existence (*an-ātmya, an-atta*) and its non-permanent nature (*a-nitya, a-nicca*). In this denial of permanence it becomes a symbol of permanence itself, for "Whether a Tathāgata arises or not, all component things are impermanent". Thus, the letter **A** symbolises, at the same time, the origination of the very essence of things, as well as the negation of the foundation thereof. This apparent contradiction is in fact an identity, for it is in the negation of the absolute nature of things that their origination and cessation is postulated.

Thus, the letter **A** is considered to be the most perfect letter, which is imperishable (*akṣara*), even though in its combination with other letters, e.g., in AUM (q.v.), the evolution, continuation and involution of this world of events is symbolised.

Further developments which were carried to far-away lands by Buddhist missionaries had their origin in India, where even to this day their equivalents are found with hardly any difference in the Tāntric schools of Hinduism, which flourished particularly in Bengal and south India. Tibetan Buddhism has given much room to the development of such types of speculation.

According to the *Mani bKah:hbum* (fol. 31 b.) the sacred syllable symbolises the noumenal source, the absolute; and around this symbol is evolved the idea of creative sound in the theory of vibration. Well-known and far spread as this concept is in the mystic East, it was not unknown in the West either. Pythagoras, who himself was an initiate of eastern wisdom, and who was the founder of one of the most influential schools of mystic philosophy in the West, spoke of the harmony of the spheres, according to which each celestial body and each and every atom, produced a particular sound on account of its movement, rhythm and vibration. All these sounds formed a universal harmony in which each element, while having its own function and character, contributed to the unity of the whole. This idea of creative sound was continued in the doctrine of the Logos (the Word), partly absorbed by early Christianity, which thereby linked itself with the philosophy of the Gnostics and the traditions of the East, even though the link was not maintained by the later Church: "In the beginning was the Word, and the Word was with God, and the Word was God . . . . And the Word was made flesh and dwelt among us" (*John*, I, 1, ff.).

The word, however sacred, being a repetition of a mere sound and an expression of a concept will not produce the desired effect, unless accompanied by perfect knowledge, pure attitude of mind and complete responsiveness on the part of the person using the *mantra*. Its power is truly sacramental, i.e., bestowing internal grace through an outward sign on the initiated, the spiritually cultured one. Such words, although self-evident (*sandiṭṭhika*), yet can be comprehended only by the wise (*paccattam veditabbo viññūhi*). This is admitted by all schools of Buddhism, not excluding the Theravāda, who do not differentiate otherwise between exoteric and esoteric teachings of the Buddha, who is said not to have the closed fist of some teachers who retain certain teachings for select pupils only.

The sound-letter **A** signified, therefore, the void, creative existence and the permanent,[1] i.e., non-entity, becoming and being, all of which are descriptive terms of the actual and real nature of everything, impermanence itself being permanent.

---

[1] *Taishō*, 1796, vii.

Chinese as well as Tibetan authors have made frequent use of this symbol. In exoteric texts the letter **A** stands for negation, for the uncreated source (*ādyanutpāda*), for the beginning (*ādi*), for impermanence (*anitya*). A bodhisattva (a Buddha-to-be), by listening to this sound as a result of former meritorious actions, comprehends the uncreated source of all essences.[2] Essences, however, are not thought of as eternal (as in Greek philosophy), but as impermanent; and thus the same symbol can signify negation and essence, for the Void is the essence of All.

Just as the sound **A** as basic vowel is found with all pure consonants forming the root syllables of oriental scripts, without which sound no language would be possible, and for which reason it is called the " mother of all sounds ",[3] so it symbolises the origin of all essences, to know which is the highest wisdom.

Especially the Tāntric masters of China and Japan, beginning with the Indian Subhakarasinha (Zemmui) who brought the most important Tāntric text, the *Mahā Vairocana-abhisambodhi*, from India to China in the beginning of the eighth century, have laid great stress on this learning. The letter **A** stands for the spirit of awakening. By means of mental application in the contemplation of this symbol one identifies oneself with the substance of the body-essence of Vairocana.[4] According to the system of Amoghavajra, the letter **A** represents the central Buddha, Vairocana, corresponding to the earth element, because the Vajrasattva, immanent in all beings as the creative spirit, is the substantial nature which produces the Buddhas, in the same way as the earth is the basis which sustains and maintains the substance proper to all beings. In the body it represents the spleen, the seat of anger; astronomically the Dog-star, and seasonally the Dog-days. It is coloured yellow.[5]

Probably the first evidence of the mystical importance accorded to the three-letter syllable AUM is found in the *Aitareya Brāhmaṇa* (*v.* 32), where the celestial sphere is declared to be resolved in the three letters A-U-M, which are derived from the three Vyāhṛtis: Bhūh, Bhuvah and Svar, from the *Ṛgveda*, the *Yajurveda* and the *Sāmaveda*, from the gods Agni, Vāyu and Āditya, from the earth, the atmosphere and the air. This set of speculations is largely developed in the Upaniṣads.

Although the syllable was primarily characteristic of the Brahman, the force of its popularity is shown by the fact that it became an integral part of the *mantra* of Avalokiteśvara in Mahāyāna Buddhism.[6] Its final development is found in 16th century Tāntric Buddhism in Orissa, the sacred sound (*praṇava*) being derived from the Void (*śūnya*), bringing it close to the principle of non-entity, and the original negative meaning of its first letter **A**.

H. G. A. van Zeyst.

ABABA is the name of a subdivision in one system of hells (Niraya) in Buddhist cosmology. It occurs in a recurrent passage in the Saṃyutta and Aṅguttara Nikāyas and the Mahāvagga of the Sutta-nipāta (*S.* I, 150 ; *A.* V, 173 ; *Sn.* iii, 10).

In this passage the Buddha says, in answer to a question, that the term of life in the Ababa Niraya is four hundred times that of the Abbuda Niraya (q.v.). The commentaries (e.g., *SnA.* ii, 477) state that it is not a separate Niraya but a period of suffering in Avīci (q.v.).

The etymology of the term is uncertain. The Sutta-nipāta commentary says that some (*keci*) contend that *ababa* represents the sounds of lamentation of its inmates as also do *ahaha* and *aṭaṭa*. Its origin was therefore onomatopoetic. The same commentary, however, adds that some say it is one of the " cold hells ".

The term *ababa* in the sense of a high numeral is met with in the *Abhidhānappadīpikā* (475), where it means a *koṭi* to the power of eleven, i.e., ten to the power of eleven millions, this usage probably being derived from the fact that the word had been associated with a high figure with reference to the term of life in Ababa Niraya. See also COSMOLOGY, KOKĀLIKA.

B. J.

ABADDHA-PRALĀPA, frivolous talk (*sambhinna-pralāpa*). According to F. Edgerton this term has been used only once (*Mhvu.* I, 107, 15) instead of the better known *sambhinnapralāpa* (*BHS*). There it occurs as one of the ten *akuśala-karmapatha*, refraining from which a bodhisattva is firmly set on the road to enlightenment.

It is interesting to note that in Pali, which prefers the term *samphappalāpa*, *abaddha* is declared to be well known as ' incoherent ' speech (*samudāyattharahitam abaddham iti kittitaṃ : Abhidhānappadīpikā*, sec. 126) and the compound *abaddhamukha* is used in the sense of ' foul-mouthed ' or ' scurrilous ' *mukkharo dummukhā-baddhamukho* (*cāppiyavādini* : sec. 735). See also KARMAPATHA.

ABADDHA-SĪMĀ, boundary (s.v. SĪMĀ) without marks especially staked out by the Saṅgha, but agreed upon in general, e.g., a hillside, a rock, a grove, for the purpose of one single ceremony (*uposatha*) of recital of Vinaya rules (*Vin.* I, 106).

ABAGARA VAHARA, a shrine in Ceylon (now in ruins), so named in an inscription of the third century. Earlier it had been known by the Sinhalese name Velgam Vehera (q.v.).

ABANDONMENT, CONTEMPLATION OF (*paṭinissaggānupassanā*). The term abandonment (*paṭinissagga, pahāna*) does not contain anything of what is usually implied in the concept of renunciation, viz., abnegation, self-denial, austerity and self-mortification. It is rather a rejection, a letting go (*nissajjana*), the opposite of hanging on to (*sajjana*). Thus the term *nissaggiya* is used in the Vinaya[1] for an unauthorised possession by a monk, which ought to be abandoned. Such abandonment is an act of purification, like bathing, not based on methodical acquisition; it is based on the understanding of that which has to be relinquished. And so Buddhaghosa, quoting the *Paṭisambhidāmagga*, describes virtue as the abandoning (*pahāna*) of killing, of stealing, sexual misconduct, false speech, malicious words, harsh language, frivolous talk, of covetousness, of ill-will and of wrong views[2]. And again, abandoning is counted as virtue, through relinquishing (*nekkhamma*) in the case of lust, through non-ill-will (*abyāpāda*) in the case of hate, through the perception of light (*āloka-saññā*) in the case of physical and mental sluggishness (*thīnamiddha*), through attention (*avikkhepa*) in the case of agitation (*uddhacca*), through determination of mental states (*dhammavavatthāna*) in the case of perplexity (*vicikicchā*), through insight (*ñāṇa*) in the case of ignorance (*avijjā*), and through gladness of heart (*pāmujja*) in the case of discontent (*arati*) [2]. Even the abandonment of a lower state of mental absorption (*jhāna*) for the higher state is the virtue of abandoning.

---

[2] ibid. 279, lxxvi ; 293, xxi.
[3] ibid. 1796, xii.
[4] ibid. 1796, x.
[5] *Bukkyôdaijii* III, pp. 27-29, Buddh. Univ., Kyôto, 1914.
[6] A. H. Francke, *JRAS.* 1915, pp. 397-404.
[1] *Vin.* I, 196, 254, &c.

The *Paṭisambhidāmagga*[3] describes in terms of abandoning 47 stages in the normal progress from ignorance to arahantship, through the abandoning of evil actions, of hindrances to contemplation, of gradual attainments in concentration, of successive stages of insight, and of steps on the path to sainthood. Although these 47 stages are induced, each in turn by abandoning the preceding one, there is one stage which requires further attention here under the heading of contemplation of abandonment (*paṭinissaggānupassanā*).

In the successive stages of insight (*vipassanā*, q.v.) by means of which both knowledge and vision are purified in respect of what is the path and what is not (*maggāmaggañāṇadassana-visuddhi*), there are eighteen principal ones (*mahā vipassanā*). In the seventh of these it is mentioned: "he who develops contemplation of abandonment, gives up craving" (*paṭinissaggānupassanaṃ bhāvento ādānaṃ pajahati*[4]). For, by the contemplation of abandonment the formations (*saṅkhārā*) of body, mind and volition are not grasped any more; it is their apprehension as permanent which is relinquished[5]. Further, it is this contemplation of the dissolubility of the formations (*khayānupassanā*) which leads to the abandoning of the perception or assumption of unity in continuity (*ghanassaññā*[6]), one of the main stumbling blocks on the road to insight and enlightenment.

This contemplation of abandonment is called the abandonment of giving up (*pariccāga-paṭinissagga*) and also abandonment of entering into (*pakkhandana-paṭinissagga*[7]), for, by substituting the opposites, it abandons karma formations (*khandhābhisaṅkhāra*) and mental defilements (*kilesa*, q.v.), and by seeing the shortcomings in whatever is conditioned (*saṅkhata-dosa-dassana*), it gives an inclination towards the unconditioned Nibbāna. It is also counted as a strength of insight (*paṭinissaggānupassanā vipassanābalaṃ*[8]), because, owing to the contemplation of abandonment, insight does not waver in the face of grasping. It is one of the contemplations which should occupy the mind and thereby deliver and liberate it, whilst the meditator is engaged in the exercise of mindfulness in breathing[9] (*paṭinissaggānupassī assasissāmi passasissāmī 'ti sikkhati*).

Though not in the same orderly classification of various types of contemplation as have been set out in later compilations and commentaries, the living in contemplation which regards all conditions and feelings dispassionately and as something to be renounced (*paṭinissaggānupassī viharanto*) is an ideal held up by the Buddha quite frequently. It is his answer to Mahā Moggallāna's question: "How does a monk become free by the destruction of craving?" (*taṇhā saṅkhaya vimutto*[10]). "The monk who abides viewing all senses, sense-objects, their contacts and resultant feelings, cravings, reflections, etc., as objects of abandonment, he is worthy of offerings . . . and becomes for others a field of merit, unsurpassed in this world"[11]. It is one of the models of contemplative thought, when the exercise of mindfulness on inhalation and exhalation (*ānāpānasati*) is mentioned[12].

On the other hand, it will not be possible for a monk to dwell in contemplation on abandonment (*abhabbo paṭinissaggānupassī viharituṃ*[13]), unless he has the eleven qualities which enable a cowherd to lead his herd and make it prosperous: he must know of any object that it is composed of the four great elements and derived therefrom; he must know that both the fool and the wise man are distinguished by their deeds; he must abandon all sensuous thinking before it develops into deeds, as the cowherd must remove the eggs of the flies; he must watch his senses, as the cowherd dresses the wounds of his herd; he should be able to expound the *dhamma* in detail to others; frequent the company of other monks of greater knowledge, as the herdsman takes his flock to the ford; and take delight in the proclamation of the *dhamma*; he should know the Noble Eightfold Path, and be skilled in resting his mind in the pastures of mindfulness and meditation; he should observe moderation in accepting gifts from his supporters, as a good cowherd does not milk his cows dry; and he should pay due respect to his seniors, the leaders of the congregation and the flock.

But the paramount importance of this contemplation of abandonment is shown by its inclusion in the advice given by the Buddha as to how a monk should meet his end, his appointed time (*kālaṃ āgameyya*), with mindfulness (*sato*) and self-composure (*sampajāno*[14]): any feeling, whether pleasant, painful or neutral, should be approached with understanding that such feeling has arisen in dependence on his body which itself is impermanent, compounded and originated in dependence on certain conditions; hence such feeling too cannot be permanent. Contemplation of this impermanence should make the monk dwell on the transience (*vaya*) thereof, with disinterest (*virāga*), bent on cessation (*nirodha*) and abandonment (*paṭinissaggānupassī viharati*).

---

[2] *Vism.* i, p. 40.
[3] *Ps.* I, 47.
[4] *Vism.* xx, p. 540.
[5] *VismA.* cp. Ñāṇamoli, *Path of Purification*, p. 706, n. 3.
[6] *Vism.* xx, p. 540.
[7] *Ps.* I, 194.
[8] *Vism.* xxiii, p. 605.
[9] ibid. viii, p. 240; *A.* V, p. 112.
[10] *A.* IV, p. 88; *M.* I, p. 251.
[11] *A.* IV, p. 146.
[12] *A.* V, p. 112.
[13] *A*, V, p. 359.
[14] *S.* IV, p. 211, *Gelañña Sutta.*

The prototype of this formula occurs in what is probably the earliest reference, the *Ānāpānasati Sutta* (*M.* III, 83) on the cultivation of mindfulness in breathing and the development thereof, in order to make it very fruitful and profitable [15].

Its importance is also evident from the frequent repetition of the formula in which it has become stereotyped. Throughout the *Ānāpāna Saṃyutta* [16] this contemplation of abandonment appears as the culminating thought with conscious awareness of the entire process of breathing (*paṭinissaggānupassī assasissāmīti sikkhati, paṭinissaggānupassī passasissāmīti sikkhati*). Thus it conduces to the abandoning of the fetters (*saṃyojana-pahāna*), to the loosening of evil tendencies (*anusayamugghāta*), to thorough knowledge of the way out (*addhāna-pariññā*) and to the utter destruction of mental intoxication (*āsavakkhaya*). [17]

H. G. A. v. Z.

ABAYATURĀ-MAHA-SĀ, a name for Abhayagiri Thūpa, an ancient shrine in Ceylon. See ABHAYAGIRI.

ABBHĀHATA SUTTA, a short sutta in verse form of four lines, occurring in the *Saṃyutta Nikāya* (I, p. 40). The name is derived from the opening question: "Through what is this world afflicted?", and the answer thereto in the third line: "The world is afflicted by death" (*maccunābbhāhato loko*), indicating the chief affliction of all existence. Then follow other afflictions: it is encompassed by decrepitude, affected by the (poisoned) dart of craving, saturated always with longing.

With a slight variation these verses recur in the *Theragāthā* (222) where they are uttered by Sirimaṇḍa who became an arahant during the recitation of the rules of discipline (*pātimokkha*).

ABBHĀNA, rehabilitation of a bhikkhu on completion of a probationary period, subsequent to an offence, s.v. DISCIPLINE (*Vinaya*).

ABBHAÑJANADĀYAKA THERA, a monk mentioned as an arahant, who in one of his previous lives during the dispensation of Buddha Koṇḍañña had prepared some ointment and made thereof an offering to him (*Ap.* I, 236). The result of this meritorious action was his rebirth as Cirappa fifteen aeons (world cycles) ago, when he became a king (*cakkavatti*).

ABBHANTARA, a linear measure which is defined as consisting of 28 *hattha* (cubits), each of which reaches "from the elbow as far as the tip of the nail" of the small finger (*Vin.A.* 654). The total length would be in the neighbourhood of 38 feet. The *abbhantara* is referred to (e.g., in *Vin.* III, 201), where a bhikkhu is not allowed to leave his robes in an unprotected, open place in the jungle, and be separated from them by a distance of more than one *abbhantara*. In doing so, his robes are liable to forfeiture (*nissaggiya*) and the monk has committed an offence to be expiated. (For comparative study, see MEASURES.)

The literal meaning of the word being "towards the inside" (*abhi-antara*), the term is frequently used in the general sense of interval, both in respect of time and of space.

ABBHANTARA JĀTAKA. Once when the Buddha was in Jetavana he overheard the monks relating how Sāriputta had comforted Bimbādevī, formerly princess Yasodharā, by obtaining sweetened mango juice for her. When she was indisposed one day, she had remarked to her son, Rāhula, how she formerly used to get over this feeling by drinking sweetened mango juice, and added: "But now that we live on alms, how could we procure this?". Later in the day Sāriputta noticed Rāhula looking sad and learnt from him the reason. On the next day Sāriputta went to Sāvatthi to the palace of the king of Kosala. At that moment a gardener brought a basket of fully ripe sweet mangoes, which the king peeled with his own hands, squeezed for the juice, added some sugar and offered to Sāriputta. Sāriputta took the juice to Bimbādevī and when she drank it her pain subsided. From that day the king supplied mango juice regularly to Bimbādevī.

The Buddha remarked that this was not the first time she had been comforted by Sāriputta with mangoes. He then related the story of how Sakka in a spiteful mood, disturbed by the virtue of a group of ascetics living in a park near Bārāṇasī, made all the mangoes in the park disappear, as though they had been eaten by the ascetics. Then Sakka stimulated in the queen a desire for a "midmost mango" (*abbhantara-amba*), which, although she did not know what it was, was sure to result in her giving birth to a male child. As no mangoes were to be found in the park, the king made his people give the ascetics a thorough beating and drive them out of the park. Thus Sakka's wish was fulfilled. But still the queen did not receive her "midmost mango".

A brāhman gave some fanciful explanation which he had heard from immemorial tradition according to which "midmost mangoes" grew in the Golden Cave in the Himalayas, where no human being could go, as it was in the "gods' portion". The tree was fully encircled with seven iron nets and guarded by thousands of goblins.

But the king had a strong and clever parrot who after many adventures obtained one fruit from a hermit in the Himalayas to whom king Vessavaṇa used to send four mangoes daily. The parrot flew back and gave the mango to the queen of Bārāṇasī who satisfied her craving, but all the same did not get a son.

---

[15] *M.* III, p. 83, sutta 118.
[16] *S.* V, x, pp. 311–341.
[17] *S.* V, x, suttas 17–20.

No further reference is made to Sakka and his ruse. But the cast of the story is identified as follows: Rāhula's mother was the queen of Bārāṇasī at that time; Ānanda was the clever parrot; Sāriputta was the hermit in the Himalayas; and the Buddha was then the leader of the ascetics living in the park at Bārāṇasī (*J.* No. 281).

ABBHANTARA-SĪMĀ, the ninth of fifteen types of boundaries (s. v. SĪMĀ) and enclosures for ecclesiastical acts, as enumerated by Buddhaghosa (*Vin A.* 1136).

ABBHANTARA VAGGA, the fourth division of the third book (*tika-nipāta*) of the *Jātakaṭṭhakathā* comprising ten Jātaka stories (Nos. 281-290). It has derived its name from the first of these ten, called the Abbhantara Jātaka (the story of the Middle Mango).

ABBHASA is the common name of thirty-five kings who lived eleven world cycles ago, sometimes also called Ambaraṃsa. All of them were links in the chain of existence which culminated in this Buddha age at Sāvatthi in the brāhman's son, named Nīta, who, seeing the care-free life of the Buddhist monks, became a member of the Saṅgha himself. Spending his time in idle talk, eating and sleeping, he paid little or no attention to his monastic duties, till he was admonished by the Buddha himself. Concentrating his mind he developed insight, and attained arahantship not long thereafter. His verses are recorded (*Thag.* 84).

ABBHA SUTTA occurs in *Valāha-Saṃyutta* (*S.* III, 256). The Buddha when questioned as to why sometimes thunder clouds appear, explains that there are devas called Abbhavalāhakā (q.v.).

Thunder clouds appear when, in accordance with their wish, they desire to revel in the delight of their bodies (*sakāya ratiyā rameyyāmāti*: literally, revel in their own company, their own bodies or in embodied delight, *Kindred Sayings*, III, p. 201. Another interpretation is "wish to give joy to their bodies": *DPPN.* I, 125).

In the commentary Buddhaghosa adds that this would refer to a really great thunder cloud "that lasts for seven weeks darkening the entire place, concealing the sun and the moon", or to those rain clouds appearing out of season (*SA.* II, 351).

ABBHAVALĀHAKĀ, a group of celestial beings belonging to the Valāhakakāyika (cloud-embodied) class of gods, according to a statement attributed to the Buddha in the *Saṃyutta Nikāya* (III, 254). While discussing the four groups of gods which belong to this class, the Buddha mentions the Abbhavalāhaka group third in order. They are distinct from the other cloud gods by their association with thunder or cumulus cloud. See also ABBHA SUTTA, VALĀHAKA-KĀYIKA-DEVĀ and COSMOLOGY.

ABBHOKĀSA (Skt. *abhyavakāśa*) means "the open air, an open space". The word is often used purely in this sense, with no religious implications, e.g., *Tena kho pana samayena āyasmā Mahāmoggallāno abbhokāse caṅkamati* (At that time Mahāmoggallāna was walking in the open: *M.* I, 332), or *Tena khalu samayenāyuṣmānando bahirvihārasyābhyavakāśe caṅkrame caṅkramyate* (At that time Ānanda was walking in the open space outside the monastery: *Avś.* I, 228).

But it acquired a special significance when it was used in the famous and frequently quoted metaphor, *sambādho gharāvāso rajāpatho abbhokāso pabbajjā* (*D.* I, 63; *M.* I, 179, &c.). Here, the homeless life is said to be as free and unhindered as the open space in contrast to the household life, full of cares and like a dusty road. This expression is put into the mouth of the person on the threshold of renunciation.

The Sanskrit parallel is also found: *sambādho punarayaṃ gṛhavāso rajasāmāvāso abhyavakāśaṃ pravrajyā* (*Mhvu.* III, 50; also II, 117).

The commentaries elucidate this metaphor and give reasons for the comparison of the life of a recluse, with open space. This explanation in identical words is contained in several commentaries. The life of a monk is like the open air in that it is not attached to anything. Even if a recluse were to live in a gabled house, a jewelled palace or a divine mansion with doors and windows closed, he would not be distracted or hindered by them. Again, as opposed to the encumbrances of the life of a householder, the ascetic life is as free as the open air because of the abundance of opportunity to do good (*DA.* I, 180; *MA.* II, 204, &c.). Like the open air it is also clear from all obstruction. Even if two bhikkhus were to be seated in a cell made of the four kinds of precious things, to them these would mean nothing, there would be no hindrance because of them.

Of greater religious significance is when *abbhokāsa* figures even in the earliest Buddhist literature as one of the places suitable for meditation. A bhikkhu in pursuit of meditation goes in search of a secluded lodging (*vivittaṃ senāsanaṃ*) and the fitting places mentioned are *araññaṃ, rukkhamūlaṃ, pabbataṃ, kandaraṃ, giriguhaṃ, susānaṃ, vanapatthaṃ, abbhokāsaṃ, palālapuñjaṃ* (a forest, the foot of a tree, a mountain slope, a wilderness, a mountain cave, a cemetery, a forest haunt, the open space, a heap of straw: *D.* I, 71; *M.* I, 181; *A.* II, 210, &c.).

Even apart from this context *abbhokāsa* is recommended along with other places, like the foot of a tree, as an appropriate haunt for a bhikkhu. Instances are found in both Pali and Sanskrit literature (*SA.* I, 28; *Laṅk.* I, 308).

The variant form *ajjhokāsa* (from *adhi* + *okāsa*) which has the same meaning is also met with, often in the locative *ajjhokāse* (*S.* I, 212; *Vin.* I, 15) and sometimes in other case endings (*ajjhokāso*: *Vin.* III, 200; IV, 270; *ajjhokāsā*: *Vin.* II, 146; *ajjhokāsagato*: *S.* II, 230).

The *Abbhokāsa Sutta* gives the reasons for becoming an *abbhokāsika*—"One is an open-air lodger just because his wants are little, for contentment, to mark (his own faults), for seclusion . . . . " (*A.* III, 220).

But, living in the open air alone does not make one a recluse. He should possess the other factors of a bhikkhu, too (*M.* I, 282).

The culmination is reached when the term is used in connection with the tenth of the thirteen *dhutaṅgas* (austere practices) known as the *abbhokāsikaṅga*.

The benefits of living in the open air are enumerated in the *Visuddhimagga*: "the impediment of dwellings is severed; stiffness and torpor are expelled; his conduct deserves the praise 'Like deer the bhikkhus live unattached and homeless' (*S.* I, 199); he is detached; he is (free to go in) any direction; he lives in conformity with (the principles of) fewness of wishes, and so on." (*Vism.* p. 61).

The practice of living in the open air was not confined to Buddhism. Along with some of the other austere practices followed by bhikkhus, open air dwelling was also practised by non-Buddhist ascetics, which is inferred from the stock passage containing popular non-Buddhist ascetic practices (*D.* I, 166 f).

LAKSHMI R. GOONESEKERE.

ABBHOKĀSA SUTTA occurs as the fifth sutta in the *Arañña Vagga* of the Book of Fives (*pañcaka nipāta*) of the *Aṅguttara Nikāya* (III, v, sutta 185).

The ten suttas of this Vagga are all identical in their description of five types of people who have adopted one or other of the thirteen ascetic practices (*dhutaṅga* q.v.). They differ in their selection of an individual ascetic practice, such as living in the open air (*abbhokāsa*), in the sutta under review. The five types are guided to such practices through folly and blindness (*mandattā momūhattā*), through evil desires (*pāpiccho icchāpakato*), in foolishness and perplexity (*ummādā cittakkhepā*), by the thought that such a life is praised by the Buddha and his disciples (*vaṇṇitaṃ buddhehi buddhasāvakehi*), or just because one has but few wants, is easily contented, inclined to self-purification, to a secluded life and because one thinks that this is the best (*appicchataṃ—santuṭṭhiṃ—sallekhaṃ—pavivekaṃ—idaṃ aṭṭhitaṃ*). This last type is said to be the highest and the best.

ABBHOKĀSIKAṄGA, one of the thirteen ascetic practices (*dhutaṅga*). It consists of dwelling in the open air, refusing not only the protection of a roof but even that offered at the foot of a tree. The strict observance of this rule would not allow one to live near a house, or a rock or a tree, but a tent made out of robes would be permissible. Lesser degrees of observance of this rule admit a certain amount of relaxation, such as a hut made of branches, cloth stiffened with paste, or an overhanging rock, as long as no drip-ledge has been cut therein (*Vism.* ii, §§ 60-63).

The spiritual benefits of such austerity are obvious: the monk is free from the impediment of a dwelling; he is free to go in any direction he chooses; concentration will be easier under the starry sky; he will be less inclined towards laziness; the joys of detachment and seclusion are his.

For this and other ascetic practices, see ASCETICISM, DHUTAÑGA.

ABBHUTADHAMMĀ, mysterious or supernormal phenomena, the recital of which seems to have formed one of the nine divisions of the Buddhist sacred texts (*navaṅga-satthu-sāsana*, q.v.) when classified according to their form or style.

The majority of these divisions is easily recognisable in the standard names of books of the *Tipiṭaka*, as known to us. As regards the *abbhutadhammā*, we are told by the commentator (*DhsA*. p. 33, Introductory Discourse): "all suttantas connected with wonderful and marvellous things spoken, should be understood as *abbhuta*." Hence the wonderful things manifested at the time of the conception or birth of a Buddha-to-be, at the time of his enlightenment and of the Buddha's first sermon, the marvellous experiences of people hearing the preaching of the Buddha, or at the sight of a universal monarch, or at meeting and hearing Ānanda should also be reckoned as belonging to the *Abbhutadhammā*. See AÑGA.

ABBHUTADHAMMA SUTTA. See ACCHARIYA ABBHUTA-DHAMMA SUTTA.

ABBHUTA SUTTA. This discourse (*S.* IV, xliii 31: 20) and many others, besides, are a repetition of the *Asaṅkhata Sutta* (12 : 1). The subject they all discuss is the Absolute. As their titles show it has been named variously, with the result that there is a multiplicity of discourses differing in name but identical in form and content. The only point of difference between the *Asaṅkhata Sutta* and this discourse is that the words 'Absolute' (*asaṅkhata*) and 'way of attaining the Absolute' (*asaṅkhatagāmimagga*), which are contained in the former, are here substituted by the words 'Wondrous' (*abbhuta*), and 'way of attaining the Wondrous' (*abbhutagāmimagga*).

ABBOT. Although there is no equivalent title in ancient Buddhism, and the Buddha himself refused to appoint a leader of the Order of monks (*D.* II, p. 100), yet Buddhist monastic institutions have developed a kind of hierarchy, not unlike the one found in Christian monasteries. Hence the word Abbot is nowadays freely used in Western countries, and also in the Far East where the influence of the West has been felt more keenly than in countries like India and Ceylon, to denote the spiritual leader of a group of monks. The head of a group of Buddhist monasteries in Ceylon is usually referred to as *Nāyaka* (leader), and the chief of a sect (Nikāya) is called the *Mahā-Nāyaka* (chief leader). The spiritual head of the Shinshū Sect in Japan is called *Hossu*, meaning Lord of the Dhamma, while the superior in charge of a single establishment is referred to as *Kanchō* (chief) in the Shinshū, Jōdoshu and other sects. See also SAÑGHA.

ABBUDA, name of a king who lived very long ago and who in a subsequent life became known as Niggunṭhipupphiya thera. He is mentioned in the *Therāpadāna* (No. 327 *v.* 24 ; *Ap.* I, p. 263).

ABBUDA NIRAYA, one of the subdivisions in the system of hells found in Buddhist cosmology. The name occurs in a passage common to the *Saṃyutta* (I, 150) and *Aṅguttara Nikāyas* (V, 173) and the *Sutta-nipāta* (iii, 10), having, but for slight variations in detail, the same style, subject-matter and contextual reference, namely the death and rebirth of the Kokālika bhikkhu.

The passage claims to present a statement of the Buddha regarding the length of life in Abbuda Niraya and the other hells in this group. Abbuda being the one in which duration of life is the lowest, the Buddha, in answer to an earthly questioner, draws a comparison in earthly terms : " Suppose there were a load of twenty *khārīs*[1] as we reckon them here in Kosala, of sesamum seed. And suppose at the end of every century a man were to take out one seed a time. Sooner would that same load be used up than a term in the Abbuda Purgatory." (*S.* i, 150 ; trsl. *Kindred Sayings*, I, 190). Abbuda is then employed as the unit for calculating the duration of life in the next hell mentioned, i.e., Nirabbuda, where life is twenty times as long as in Abbuda.

The *Sutta-nipāta* commentarial observation (ii, 477) that Ababa Niraya (q.v.) is not a particular hell but a period of time spent in Avīci, applies also to Abbuda, as it does to the other Nirayas in this system. The *Udāna* commentary (140) mentions it as a cold hell (*sītanaraka*).

The word *abbuda* (Skt. *arbuda*) is used in the sense of excrescence, as in the *Saṃyutta Nikāya* (I, 206), also metaphorically to mean 'stain' or 'scandal' (*Vin.* III, 18) and to signify a very high numeral (*Abhidhānappadīpikā*, 475), viz., 10 millions, raised to the eighth power. See further COSMOLOGY, KOKĀLIKA.

B. J.

ABEGG, Professor Emil, of Zürich University, author of *Der Pretakalpa des Garuḍa-Purāṇa* (Berlin, 1921), *Der Messiasglaube in Indien und Iran* (Berlin, 1928), *Die Indiensammlung der Universität Zürich* (Zürich, 1935), *Die Berner Tafeln zur Krishna-Legende* (Berne, 1935), *Krishnas Geburt und das Indische Weihnachtsfest* (Zürich, 1938), *Indische Psychologie* (Zürich, 1945).

He is quoted by M. Winternitz in *A History of Indian Literature* (II, pp. 273 and 289), with reference to the future life of Maitreya, and translations in German from the Sanskrit *Maitreyavyākaraṇa* and *Maitreyasamiti* ; and with further reference to the *Divyāvadāna*, relating the advent of the future Buddha Maitreya, combined with the legend of king Praṇāda (*Die Messiasglaube in Indien und Iran*, pp. 132 ff. and 153 ff. respectively).

In his *Indische Psychologie* Abegg devotes several pages to Buddhism (ch. V, pp. 107–121). He takes the doctrine of dependent origination (*pratītyasamutpāda*) as the psychological basis in the arising of human personality, and compares the twelve links thereof with the four mental factors of *vedanā, saṃjñā, saṃskāra* and *vijñāna*. These are shown correctly as impermanent (*anitya*) and subject to constant change. Without an abiding substance, the concept of a soul is denied (*anātma-vāda*). The heresy of individuality-belief is compared with the *Ahaṃkāra* of Sāṅkhya philosophy. A doubt arising from the doctrine of soullessness in respect of moral responsibility is overcome by the teaching of karma.

Frequent resort is made to the *Milindapañha* a post-canonical work, which, however, is greatly esteemed in Theravāda Buddhism. Comparisons are drawn with the Nyāya philosophy, especially in respect of the function of memory in dreams.

Thus Buddhism is presented as a psychology with a purpose of religious salvation, originating from a metaphysics already found in the Upanishads. Abegg has expounded in *Der Messiasglaube in Indien und Iran auf Grund der Quellen dargerstelt* (Berlin and Leipzig : Walter de Gruyter and Co., 1928) the Hindu notions concerning Kalki, the Buddhist conception of Maitreya and the Zoroastrian doctrines concerning the return of the founder of that religion (*JRAS.* 1932, pp. 447 ff.). The Buddhist doctrine is treated (pp. 145–202), and his main sources for this section are the Pali *Cakkavattisīhanāda Sutta* (*D.* III, 58–79), the *Anāgatavaṃsa*, the *Divyāvadāna*, and a number of Maitreya texts existing in Tibetan and Chinese versions, all previously brought together and examined by Leumann in connection with his edition of the Saka-Khotanī *Maitreya-samiti*. Abegg finds little evidence of interchange of ideas among the three religions. Only in some traits of the Buddhist Maitreya, his emanations of light and his supernatural power of vision, is he willing to recognise a borrowing from Zoroastrianism ; he thinks that in central Asia the Mahāyāna Buddhism may have been affected not only by the Parsi religion but by Manichaeism, Gnosticism and Nestorian Christianity.

H. G. A. v. Z.

ABERRATION (*vipatti*). This technical term is found in various meanings and contexts, but could roughly be classified under two headings, as deviation from morality (*sīla*) and deviation from understanding (*diṭṭhi*).

As a failure of morality (*ācāra-vipatti*) it is frequently mentioned in the *Vin.* (I, 171 ; II, 28 ; IV, 7 ; etc.). Such a lapse in good conduct, however, may also form an object of thought, and " it is well for a monk to review from time to time his own faults " (*sādhu kālena kālaṃ attavipattiṃ paccavekkhitā hoti: A.* IV, 160). The fault of another (*paravipatti*) too can become useful food for thought, as long as this does not become faultfinding. For, faultfinding is one of the seven items which are considered aberrations (*satta vipattiyo* : *A.* IV, 26), the other six items being : failure to keep contact with the monks, neglect to listen to the true dhamma, no training for higher virtue, little trust in elders, seeking for worth outside the Order and serving first outside the Order. The opposites are profitable attainments (*sampatti*).

---

[1] According to the *Saṃyutta* commentary twenty *khārīs* equal a cartload of *tila*-seeds of the Magadha kind. The Kosala measure was four times the Magadha measure.

As a deviation from understanding (*diṭṭhi-vipatti*) it becomes synonymous with heresy (*Nett.* 126). Both aberrations will go frequently together, for a deviation from right views will usually lead to a moral lapse ; and vice versa (*sīlavipattiyā codeti, atho ācāradiṭṭhiyā* : *Vin.* V, 159). As a pair of aberrations (*sīlavipatti ca diṭṭhivipatti ca*) they are opposed by the pair of attainment of virtue and right understanding (*sīlasampadā ca diṭṭhisampadā ca* : *A.* I, ii, suttas 11 and 12).

In a group of three, we find the aberrations as failures in action (*kammanta-vipatti*) which are identical with the deviations from morality (*sīla-vipatti*) or the transgressions of the moral code, which comprise the taking of life, stealing, sensuous misbehaviour, lying, slander, harsh language and idle talk ; failures in living (*ājīva-vipatti*) by obtaining a livelihood in a wrong way ; and the aberrations of perverse views (*diṭṭhi-vipatti*), which include the views that there is no use in making offerings, that neither good nor evil deeds produce any result, that there is no world either here or beyond, that no recluse or brāhman has attained perfection or realisation through his own intuition, etc. (*A.* I, 270). In an earlier sutta we find mentioned a group of three aberrations, in which, however, the failure in obtaining a right livelihood (*ājīvavipatti*) is exchanged for mental aberration (*citta-vipatti*) or a warped mind, which is explained as a mind full of covetousness and malevolence (*abhijjhālu hoti vyāpannacitto hoti* : *A.* I, 268). Their opposites are reckoned as successes or attainments (*sampadā*) in the absence of these aberrations.

H. G. A. v. Z.

ĀBHĀ. I. Meaning of the word. *Ābhā* (light) has equivalents in Sanskrit, e.g., *prabhā* (splendour) and *raśmi* (radiance). It is the light emanating from the body of Buddhas and bodhisattvas and is translated into Chinese as kwang-ming (光明), sometimes simply kwang (光), both of which mean brightness or light. This meaning, found in the *Sukhāvatīvyūha* (Nanjio, 27), is described as follows : " The mighty light of Amitābha Buddha is the most deserving of respect in the world " ; in chap. 1 of the *Saddharmapuṇḍarīka Sūtra* (Nanjio, 134) : " The Tathāgata emanates light from his *ūrṇā-keśa*[1] which shines on the 18,000 Buddha Lands in the eastern world. "

II. Kinds of Ābhā. There are two kinds of light. One is ch'ang-kwang (常光 or *nityābhā*, permanent light), and the other is shên-t'ung-kwang (神通光 or *abhijñābhā*, transcendental light).

(1) *Ch'ang-kwang* (*nityābhā*), also called yuan-kwang (圓光 or *kavākārābhā*, round light), is light which emanates continuously. It is explained in chap. 3 of the *Buddhadhyāna-samādhisāgara Sūtra* (Nanjio, 430) as follows : " This light is called round light. It surrounds the neck of the Buddha. It spreads to a fathom on all sides. "

In the second chapter of " the Sūtra of the Highest Reliance " (Nanjio, 259, Wu-shang-i-ching 無上依經) it is said, " Owing to his Karma, the Tathāgata's body is of golden hue, and his light shines out to a distance of 10 feet. " In chap. 8 of the *Mahā-prajñāpāramitopadeśa* (Nanjio, 1169) it is said that Buddhas and bodhisattvas have lights which spread to a length of ten feet all round their bodies. When bodhisattvas are born they all have this light. It is one of the 32 major marks of a great being, named Chang-kwang-hsiang (丈光相 'characteristic of ten-foot light ').

These are all explanations concerning the quality of the light of the Buddha (Ābhā). But these marks can be seen only in respect of the Buddha's *Nirmāṇa-kāya*. As regards the light in respect of his *Sambhoga-kāya*, its quantity cannot be measured. This is also confirmed in chap. 1 of the *Wang-shêng-lun-chu* (往生論註). Chap. 3 of *Hsüan-tsê-chuan-hung-chuëh-i-chao* (選擇傳弘決疑鈔) states that the 84,000 rays of Amitābha's light are not an *abhijñābhā* but a *nityābhā* because these rays are the result of his original vow.

(2) *Shen-tung-kwang* (*abhijñābhā*), sometimes called hsien-c'hi-kwang (現起光) or fang-kwang (放光), meaning arising light and spreading light respectively. Chap. 7 of the *Mahāprajñāpāramitā-śāstra* (Nanjio, 1169) says : " Sometimes the Buddhas spread the light in order to manifest their transcendental power (*abhijñā*). What is ' sometimes ' ? It means when the Buddha was born, when he won enlightenment, when he preached for the first time, when many gods and saints assembled to hear him and when he confuted the heretics ".

It is said that this light emanates not only from the Buddhas and bodhisattvas but also from minor gods. But the quantity and the benefit of the light vary.

Chap. 7 of the *Mahāprajñāpāramitā-śāstra* says, " The transcendental light is of three kinds, i.e., lower, middle and upper. The light emanated through magic and sorcery is the ' lower one '. The light of many gods and serpents (*nāgas*) is the ' middle one '. The light gained through the merit of practice is the ' upper one '. And further, many gods can emanate the light, but its quantity is limited. The sun and moon can shine on this world only. The light of the Buddhas pervades the 3,000 greater worlds and spreads down to the lower world. The light of the gods makes mortals rejoice, while that of the Buddhas can lead everyone to emancipation ".

III. Transformation of the light. The light of the Buddha sometimes transforms itself and can lead men to emancipation. The first chapter of the *Pañcaviṃśati-sāhasrikā-prajñāpāramitā* (Nanjio, 2) says : " A thousand lights are emanated from the tongue of the Buddha. Each such light transforms itself into a thousand leaves of the treasure-flower, whose light is gold. On each leaf is seated a Buddha, who preaches the teaching of the six pāramitās, thus awakening in every one the faith for perfect enlightenment ". *Buddhabhāṣitāmitāyurbuddha-dhyāna Sūtra* (Nanjio, 198), says : " Each ' jewel ' (*maṇi*) has 84,000 rays of light. Each light makes 84,000 varieties of gold and each variety of gold transforms itself, manifesting a multitude of things, such as a stand of diamond (*vajra*), a net of pearls, or a cloud of flowers ". As mentioned above, it manifests itself in many directions, and serves the cause of the Buddha. In the first chapter of the *Sukhāvatīvyūha* we are told : " If a sentient being comes within this light, all defilement will instantaneously disappear and his will and body become soft and comfortable. In his mind wholesome thoughts will arise. If sentient beings come within this light in one of the hells, there suffering will cease so that they will be able to rest, and become emancipated at the end of their period in hell ".

---

[1] Strand of hair turned clock-wise and situated between the eye-brows. This is mentioned as the last of the thirty-two major marks of a great being (mahāpuruṣa). It is translated into Chinese as pai-hao-hsiang (白毫相) or the ' mark of the brilliant white hair '.

Many examples of the service and benefits of *ābhā* are found in other sūtras.

IV. **Kinds of light based on the Buddha's body and mind.** In the transcendental light, according to the angle at which the light emanates, there are several kinds of *ābhā*. The light that emanates from the whole body of the Buddha is called the light of the whole body (chü-shen-kwang 擧身光). The light from one aspect of the Buddha (*Buddhatā*) is called the light of the one character (sui-i-hsiang-kwang 隨一相光). The light from the ūrṇā-keṣa is called the light of ūrṇā-keṣa (pai-hao-kwang 白毫光 or hao-kwang 毫光 or sometimes mei-chien-kwang 眉間光 or the light of the born). The light from the pores of the skin is called the light of the pores (mao-kêng-kwang 毛孔光). The round light from the head is called the light of the head (t'ou-kwang 頭光). The light behind the Buddha is called the light of the back (hou-kwang 後光).

Light that emanates from the body of the Buddhas and bodhisattvas is generally called the light of the body (shen-kwang 身光) or the light of the rūpa (sê-kwang 色光) or sometimes the external light (wai-kwang 外光). Conversely, the insight of wisdom is called the light of wisdom (chih-hui-kwang 智慧光 or chih-kwang 智光) or the internal light (nei-kwang 内光).

This is explained in many sūtras. Thus, chap. 47 of the *Mahāprajñāpāramitā-śāstra* says, " There are two kinds of light. One is the light of the body (sê-kwang 色光), the other is the light of wisdom (chih-hui-kwang 智慧光) ".

In chap. 3 of Fa-tsang's (法藏) commentary on the *Gaṇḍavyūha Sūtra* (Hui-yen-ching-t'an-hsüan-chi 華嚴經探玄記) it is explained more in detail thus : " There are two kinds of light, one is the light of the body (shen-kwang 身光) the other the light of wisdom (chih-kwang 智光), which in each case divides further into two. Through the latter, which is the light of wisdom, there shines forth the dharma, i.e., Truth, both sacred, and secular. On the other hand, when the former, i.e., the light of the body, issues forth and falls upon sentient beings they become emancipated each according to his individual capacity. Similarly, the light of the body is also of two kinds. One is the eternal light (yuan-kwang 圓光) which is eternal and round. The other is the spreading light (fang-kwang 放光), which astonishes man. "

The second chapter of the *A-mi-t'o-ching-t'ung-tsang-shu* (阿彌陀佛通贊疏), commentary on the *Sukhāvatīvyūha*, says : " There are two kinds of light. First the inner light (nei-kwang 內光) which shines within, as wisdom. Secondly, outer light (wai-kwang 外光) which illuminates the body, so that it is also called shen-kwang (身光) or the light of the body.

Sometimes, the light of wisdom is called the light of the mind (*citta*, hsin-kwang 心光) as against the light of the *rūpa*. In *Kwan-nien-fa-men* (觀念法門 or the doctrine on *smṛti*), it is explained as follows : " The light of the body shines all over the world. The light of the mind of Amitābha Buddha shines only on sentient beings who pray to Amitābha Buddha ". In the third chapter of *Hsüan-tsê-chuan-hung-chüeh-i-ch'ao* (選擇傳弘決疑鈔) there is the further explanation : " It is named the light of the mind, because this light emanates from the mind of the Buddha. It is also called the light of wisdom ".

Chap. 11 of the *Yogācārabhūmi* (Nanjio, 1170) states : " There are three kinds of light, namely, the light which shines through darkness, the light of truth, and the light of the body. There are three kinds in regard to the light which shines forth through darkness. One is the light of night, i.e., the stars and the moon. The second is the light of day, i.e., the sun. The third is common light, such as fire. The light of truth is another name for wisdom by which one observes the world. The light of the body means the natural light which emanates from the body of sentient beings ".

V. **Other kinds of light.** In the first chapter of the *Sukhāvatīvyūha* (Nanjio, 27), there are mentioned 12 names of the Ābhā of Amitābha Buddha. Further the 30th chapter of the *Ratnakūṭa* (or *Sumati-dārikā-paripṛcchā*, Nanjio, 23) enumerates 41 kinds of light as regards Śākyamuni. In *Tsan-a-mi-t'o-fo-ch'i* (讚阿彌陀佛偈), the stotra for Amitābha Buddha, mention is made of a number of lights, as follows : the wheel of light (kwang-lin 光輪), the light of dawn (kwang-hsiao 光曉), sensorily perceptible light (kwang-ch'u 光觸), cloud of light (kwang-yun 光雲), glitter of light (kwang-tsê 光澤), radiance of light (kwang-chao 光照), power of light (kwang-li 光力), merciful light (ts'u-kwang 慈光), sympathetic light (fei-kwang 悲光), divine light (shen-kwang 神光), fierce light (wei-kwang 威光), great light (ta-kwang 大光), golden light (chin-kwang 金光), unthinkable light (pu-kê-ssu-i-kwang 不可思議光), and many more besides.

In the earlier books of the canon not so many kinds of *ābhā* are mentioned. The *Aṅguttara Nikāya*, for example, enumerates only four *ābhā*

(II, p. 129, No. 141) : the light of the moon, of the sun, of fire and of wisdom, of which the light of wisdom is the best.

Shūyū Kanaoka.

Bibliography : *Mahāprajñāpāramitā-śāstra* (Nanjio, 1169) chap. 34 ; *Yü-ch'ieh-lun-lüeh-tsuan* (瑜伽論略纂 or the short summary on the *Yogācārabhūmi*) chap. 5 ; *Ch'i-hsin-lun-shu-pi-hsiao-chi* (起信論疏筆削記 or the commentary on the *Mahāyāna-prasāda-prabhāvana*) chap. 7 ; *Ōjō yōshū* (往生要集 by Genshin 源信 985 A.C.) ; *Wang-shêng-lun-chu-chi* (往生論註記 or the commentary of Vasubandhu's *Sukhāvatīvyūha-upadeśa*) chap. 3 ; *Kyōgyōshinhō rokuyōshō* (教行信證六要鈔 or commentary on Shinran's (親鸞 1173-1262) *Kyōgyōshinshō* or the manual of the Shinshū sect) ; *Kōmyōmyōgō innen* (光明名號因縁) ; *Daikōfushōshū* (大光普照集) ; *Tsan-a-mi-t'o-fo-chuan* (讃阿彌陀佛偈 stotra for Amitābha Buddha).

ABHABBA SUTTA (1). Like many other discourses, this is a double sutta dealing with its subject in two ways, the negative and the positive aspect. Much repetition is thereby introduced. The sutta occurs in the *Aṅguttara Nikāya*, in the Book of Tens (*A*. V, 146). Without any introduction as to place or occasion, the Buddha tells his monks that even the Buddha and his teaching are subject to dependent origination. For, " if there were not found in this world the phenomena of birth, decay and death, there would have been no occasion for a Tathāgata, a supremely enlightened Buddha, to arise, or to proclaim his teaching of truth and discipline (*dhamma-vinaya*) ".

However, it should not be thought that one is not capable (*abhabba*) of outgrowing those conditions. But without abandoning certain states one would not be able to overcome birth, decay and death. And these states are now collected in groups of three, each group depending for its continuation or cessation on the continuation or cessation of the preceding group. Thus the logical sequence in groups is as follows : shameless (*ahirika*), reckless (*anottappa*) and negligent (*pamatta*) ; disregard (*anādariya*), stubbornness (*dovacassatā*) and association with evil (*pāpamittatā*) ; disbelief (*assaddhiya*), stinginess (*avadaññutā*) and indolence (*kosajja*) ; flurry (*uddhacca*), lack of self-control (*asaṃvara*) and immorality (*dussīlya*) ; distaste for seeing people of noble character (*ariyānaṃ adassanakamyatā*), dislike for listening to noble teaching (*ariyadhammaṃ asotukamyatā*) and a faultfinding disposition (*upārambhacittatā*) ; forgetfulness (*muṭṭhasacca*), lack of intelligence (*asampajañña*) and mental derangement (*cetaso vikkhepa*) ; lack of thorough attention (*ayonisomanasikāra*), following the wrong path (*kummaggasevana*) and sluggishness of mind (*cetaso līnatta*) ; the wrong view of individuality (*sakkāyadiṭṭhi*), perplexity (*vicikicchā*) and attachment to ritualism (*sīlabbataparāmāsa*) ; lust (*rāga*), hate (*dosa*) and delusion (*moha*).

Then the sutta reverses the process, showing that by abandoning lust, hate and delusion one is capable (*bhabba*) of attaining to the destruction of birth (*jāti*), decay (*jarā*) and death (*maraṇa*), repeating the same order in full.

The commentary says nothing by way of explanation.

H. G. A. v. Z.

ABHABBA SUTTA (2) enumerates ten conditions which prevent one from the realisation of arahantship : lust (*rāga*), hate (*dosa*), delusion (*moha*), anger (*kodha*), enmity (*upanāha*), hypocrisy (*makkha*), spite (*palāsa*), envy (*issā*), stinginess (*macchariya*) and pride (*māna*). But the abandoning of these evil qualities makes the realisation of arahantship possible.

This sutta occurs in the *Upāsaka Vagga* of the *Dasaka Nipāta* (*A*. V, 100).

ABHABBAṬṬHĀNA. The word as such does not occur in the texts of the *Tipiṭaka* but is confined to the commentaries[1] where it denotes a number of unprofitable states or conditions of existence into which a bodhisatta aspiring for complete enlightenment shall not fall, by reason of the resourcefulness of his initial aspiration (*samiddhābhinīhāra*).

Thus, a bodhisatta shall not be born (1) blind, (2) deaf, (3) mentally deficient, (4) dumb, (5) crippled (*pīṭhasappī*), (6) amongst uncivilised tribes (*milakkhesu*), (7) in the womb of a slave woman, (8) as a permanent follower of a heresy, (9) liable to a change of sex (*nāssa liṅgaṃ parivattati*), (10) a perpetrator of any of the five heinous crimes that result in retribution no sooner than the offender dies (*ānantariya-kammāni*), (11) a leper (*kuṭṭhī*), (12) an animal smaller than a quail or larger than an elephant (*vaṭṭakato pacchimattabhāvo,... hatthito adhikattabhāvo*), (13) amongst the petas of the class called the Hungry and Thirsty (*khuppipāsikā*) or of Consuming Thirst (*nijjhāmataṇhikā*), (14) among the Kālakañjaka Asuras, (15) in the purgatory called Avīci, (16) in the hells called Lokantarika, (17) as Māra (the suzerain of the sensual realms), (18) in the non-perceptual world (*asaññībhava*) of the realms of form (*rūpabhava*), (19) in the pure abodes (*suddhāvāsabhava*), (20) in the formless realms (*arūpabhava*), (21) or in another world system.

But the commentaries, where this list is given in full, have reckoned the number of these states as eighteen (*aṭṭhārasa*) without stating exactly how this has been computed.

The apparent anomaly of eighteen becoming twenty-one could, however, be explained if the first four of the items comprising this list are considered collectively. Such a conclusion is supported also by the authority of the *Abhidhammatthasaṅgaha* and its commentary, the *Abhidhammatthavibhāvaniṭīkā*. The former refers to the case ' of persons born blind and such like ' (*jaccandhādīnaṃ*) whose rebirth consciousness must necessarily be an *ahetuka-kusala-vipāka-citta*[2]. The commentary explains the phrase *jaccandhādīnaṃ* as possibly including not only those born blind, but those who are deaf, dumb, garrulous and mad from birth, as well as eunuchs, hermaphrodites and a-sexual persons[3]. On the basis of this explanation the first four items of the list could very well be grouped together and counted as one, so that along with the others this would make a total of eighteen.

---

[1] *SnA*. II, 1, p. 50 ; *ApA*. p. 141.
[2] *Abhs*. p. 22.

Many of these "unprofitable states" also feature in the *Nidānakathā* of the *Jātaka* commentary as immunities enjoyed by a resourceful bodhisatta[4]. But although these are severally referred to, nowhere is the word *abhabbaṭṭhāna* used to denote any or all of them whether particularly or collectively.

A comparison of the list contained in a versified form in the *Nidānakathā* with that mentioned earlier clearly indicates that they were inspired by different traditions. The *Nidānakathā* list contains fewer items than the other. Even with regard to the terminology of such items as are found common to both, there is no identity. This, however, may be explained as being due to the exigencies of metrical form. But, there are other discrepancies which lead to the conclusion that the *Nidānakathā* list represents an earlier tradition. For instance, whereas the *Nidānakathā* list inspired by the *Jātaka* tradition refers only to "tiny beings" as a category into which a bodhisatta shall not fall, the other list mentions the category of huge creatures as well, and even furnishes us with examples of the minimum and maximum sizes possible.

Further, the very word *abhabbaṭṭhāna* which was absent in the *Nidānakathā* is specifically mentioned in the commentaries, having become wide enough in content to include eighteen unprofitable states from which a full fledged bodhisatta is immune.

The Pali expression itself was finally superseded by the Sanskrit *abhavyasthāna* by the time that the *Jātaka* collection, with its introduction, was fully rendered in Sinhalese. The list contained in the Sinhalese version approximates very closely to that of the Pali commentaries.

In tracing the development of this term's content it is interesting to note that although as a compound word *abhabbaṭṭhāna* nowhere occurs in the *Tipiṭaka*, its disjoined participial form is to be met with in the *Sutta Piṭaka*[5] where it occurs predicatively along with the word *khīṇāsava* which in turn is followed by the substantive *ṭhānāni* thus: "*Yo so āvuso bhikkhu arahaṃ khīṇāsavo . . . . abhabbo nava ṭhānāni ajjhācarituṃ.*" According to this context, an arahant, or *khīṇāsava* as he is sometimes called, is said to be morally incapable (*abhabbo*) of nine instances of violation (*nava ṭhānāni*). The nine instances mentioned in the text comprise (1) depriving a sentient being of life, (2) theft, (3) sexual indulgence, (4) deliberate lying, (5) enjoyment of delightful things (*kāme*) that are enjoyed as a layman, and conduct prompted through (6) desire (*chanda*), (7) hatred (*dosa*), (8) delusion (*moha*) and (9) fear (*bhaya*). Sometimes only the first five of these are given, in which case they are treated as *pañca ṭhānāni*.[6]

The above 'instances' are no doubt as important for an arahant as the *abhabbaṭṭhānāni* are for a bodhisatta. In an ultimate sense both constitute a set of things morally impossible which vary only according to the category of persons to whom these relate. Thus, what was originally in the *Sutta Piṭakas* an expression denoting certain immunities enjoyed by an arahant, became in the commentaries a stylised compound word denoting similar immunities to which a bodhisatta was latterly entitled. And all but one of these immunities were exclusively enjoyed by bodhisattas, the only exception being that of never committing any of the five heinous crimes (*ānantariya-kamma*). This is a quality enjoyed also by a person of right views,[7] that is, one who has attained the first fruit of enlightenment.

H. S. Cooray.

ĀBHĀ DEVĀ, a class of deities mentioned in the *Majjhima Nikāya*. In the *Saṅkhāruppatti Sutta*[1] the Buddha is shown to expound faith (*saddhā*), virtue (*sīla*), knowledge gained from others (*suta*), a sense of charity (*cāga*) and wisdom (*paññā*) as conditions which decide the nature of the rebirth of individuals, the particular type of life to which one is born being determined according to the particular wish of the individual who, these five qualities of heart and mind being present in him, cultivates and develops them while concentrating on the goal of his desire. An individual possessing the five qualities, on hearing that any particular group of gods has long life, beauty and abounding well-being, nurtures the wish to be born into that group, and his wish is fulfilled. In a series of such groups, in this list given in ascending order, the Ābhā devā are included as one such class.

It is not clear whether this sutta indicates that the attributes of long life, &c., are facts or merely illusions of the individual, based on hearsay, just as the *Mūlapariyāya Sutta* of the same Nikāya maintains that the idea of certain gods as entities, is mere illusion, based on inadequate understanding[2]. But, it is plain from the context that the joys of life among these gods are made to pale in comparison with the passionless existence of arahantship.

This is achieved by a remarkably interesting manner of approach. Each group of beings, among whom the individual aspires to be born, is mentioned in ascending order, beginning with the caste groups, brāhmans, &c., and passing through devās and brahmās of various kinds, until the gods of the realm of Neither-perception-nor-non-perception

---

[3] *Abhs.* (together with its commentary *Abhidhammattha-vibhāvanīṭikā*, edited by Väligama Paññānanda thera, 1898) p. 327.

[4] *J.* I. p. 45, where only 16 items are listed.

[5] *D.* III, p. 133 ; *A.* IV, pp. 370–371.

[6] *A.* IV, p. 370.

[7] s.v. ABHIṬHĀNA.

[1] *M.* III, 99 f.

[2] *M.* I, 5 f.

(*Nevasaññānāsaññāyatana*) are reached. And of each of these groups it is repeated that the individual aspires to birth among them on coming to hear that they possess various attractive attributes. Then almost with some jubilation, the author of the sutta declares " . . . . possessing these same five qualities, the individual forms the wish that, by the extinction of the Cankers, he may here and now develop and dwell in the Deliverance of heart and mind without Cankers which he has discerned and realised of and by himself. And by the extinction of the Cankers he wins the goal. This individual, Sirs, is reborn nowhere, passes no-whither to rebirth !"[3]

The emphasis is brought about by the arrangement of the gods in ascending order. The purpose of the sutta is obviously to demonstrate that the life without aspiration for rebirth, the life without Cankers (*āsavā*) of the heart, is the highest, and that this life may be attained here and now, unlike the life in these various divine realms which men attain only after death.

The Ābhā devā are placed high up in the scale of gods in this sutta, indicating probably the place they bore in the popular mind. They are reckoned higher than the Cāturmahārājika gods,[4] and the Vedic Thirty-Three,[5] and even the Brahmā. They are mentioned immediately after the Brahmā of a Hundred Thousand Worlds (*Satasahassassa Brahmā*)[6] who is the highest of a hierarchy of Brahmā arranged according to the number of worlds over which they wield power. It is shown that individuals aspired to companionship with these Brahmā, hearing of the number of worlds over which they held sway and of the radiance they shed over all creatures. The Ābhā devā, literally meaning the 'shining gods', are reminiscent of the descriptions of the Ṛgvedic deities as shining ones.

This attribute of luminosity seems to be emphasised in the sub-groups into which the Ābhā devā are divided. The Parittābhā, the gods of minor lustre, and the Appamāṇābhā, the gods of infinite lustre, it is clear in this sutta,[7] belong to the Ābhā class. Whether the Ābhassara devā, who are mentioned next, are also meant to be taken as belonging to the same class or are a different class altogether is not quite clear. Their name, meaning the radiant gods, or the self-luminous gods, suggests that they may have been so meant to be. The next class, the Subhā, too, has two names, following its own, viz., Paritta-subhā and Appamāṇa-subhā which are sub-groups of the same genus, but it is again not clear whether the Subhakiṇṇā mentioned immediately after them were a third sub-group.

The other sources which mention the Ābhā devā or any of the sub-groups are not more informative. The *Anuruddha Sutta* of the same Nikāya, which does not in this context mention the Ābhā devā by name, however, has the two sub-groups, the Partittābhā and the Appamāṇābhā, but does not include the Ābhassarā devā. Instead it adds two others, apparently as sub-groups, namely the Sankiliṭṭhābhā and the Parisuddhābhā, the gods of tarnished luminosity and the gods of pure luminosity, respectively.[8]

Nor are the other sub-groups mentioned together with the Ābhassarā devā in any of the many other references[9] to the latter in the Nikāyas, where the Ābhassarā are discussed in some detail and given some importance. An instance interesting for comparison is the *Mūlapariyāya* list (referred to earlier).

It appears, however, that traditionally[10] the Ābhassarā devā were considered a sub-group of the Ābhā class. A later work, the *Abhidhammattha-saṅgaha*, which attempts a systematisation of canonical thought from a philosophical perspective, places them in the second *jhāna* plane along with the Parittābhā and the Appamāṇābhā,[11] just as it places the Subhakiṇṇā with the Paritta-subhā and the Appamāṇasubhā in the third *jhāna* plane, though here, too, no mention is made of the generic names, Ābhā or Subhā.

However unresolved the problems of classification may be, it is obvious that the Ābhā genus and its different species of gods were strongly associated with the idea of luminosity. This is even more emphatically brought out in the *Anuruddha Sutta*[12] already mentioned, where this attribute is made a subject for a discussion[13] not dissimilar to the preoccupation of European scholastics with the question of the number of angels who could stand on the point of a needle. The problems in our sutta are such questions as : whether the Parittābhā, Appamāṇābhā, Sankiliṭṭhābhā and Parisuddhābhā, when assembled together, manifestly differ in hue but not in brilliancy ; whether the Ābhā devā are all of them of lesser brilliancy or all of them of boundless brilliancy, &c. The former problem is reminiscent of the seven states of survival (*sattaviññāṇaṭṭhiti*) in the *Dīgha* and *Aṅguttara Nikāyas*[14] in which beings are divided on the basis of difference and uniformity in body and mind. And the answer is interesting, by reason of a most apt example of the brilliance of oil lamps compared with the brilliance of the Ābhā gods. When assembled together these gods differ in hue but not in brilliancy, just as oil lamps brought together differ in hue but not in brilliancy. When departing they differ both in hue and in brilliancy, like oil lamps brought out of the place where they were assembled together[15].

The latter problem, the lesser brilliancy of some gods (Parittābhā) and the boundless brilliancy of others (Appamāṇābhā), is settled, however, on the authority of Anuruddha (to whom this sutta is ascribed) by their state of rebirth, due to the difference of their kamma[16].

---

[3] translation according to Chalmers : *Further Dialogues*, II, 214.
[4] *M.* III, 101.
[5] ibid.
[6] ibid. 102.
[7] ibid.
[8] *M.* III, 147.
[9] See ĀBHASSARA.
[10] See also *MA.* II, 902 ; *Kvyū.* 207 ; *VbhA.* 520.
[11] *Abhs.* 21.
[12] ibid. 144f.
[13] ibid. 147-148.
[14] *D.* II, 68 ; *A.* IV, 41.
[15] *M.* III, 147.
[16] ibid. 149-150.

In the *Anuruddha Sutta* the Ābhā gods are described in the following terms :

"No thought have they whether their lot today will continue always, without change and everlastingly ; nay, wheresoever they find themselves they are glad to be, just as flies borne along in a pingo or basket have no thought whether their lot today will continue always, without change and everlastingly, nay, wheresoever they find themselves, they are glad to be."[17]

This sutta is ascribed not to the Buddha but to Anuruddha whose name it bears. He is apparently the same as the Anuruddha who is believed to have recounted the Abhidhamma discourses of the Buddha. If he is, then it is significant that Anuruddha here declares that he has had his knowledge of the Ābhā devā from direct experience, having lived and conversed with them, for the Abhidhamma is traditionally believed to have been discourses of the Buddha given to the gods. In fact, Anuruddha declares, when Abhiya Kaccāna raises the question why he has not used the conventional "Thus have I heard" as an introduction to his declarations, that it is because he bases himself on his own experience.[18]

Bandula Jayawardhana.

ABHANDLUNGEN DER AKADEMIE DER WISSCHENSCHAFTEN (Dissertations of the Academy of Science) of the University of Göttingen in Germany. These have been published in two separate sections, one dealing with mathematics and physics and the other with philology and history. The subjects dealt with in the latter section comprise monographs on the London Archives and the Papacy, the War-god of Hawaii, Commentary on the Koran, &c.

Of Buddhist interest is Waldschmidt's treatise on "Die Ueberlieferung von Lebensende des Buddha" (Tradition concerning the Death of the Buddha).

J. Kunkeler.

ABHANDLUNGEN FÜR DIE KUNDE DES MORGENLANDES (Dissertations for the understanding of the East), published by the Deutsche Morgenlandische Gesellschaft in Leipzig, Germany, from 1857–1910 and in 1917. Publication was resumed in 1920–1944, and again in 1948. The entire series is devoted to various aspects of the Orient, such as Old Persian words, China during the Mongolians, the Formation of words in Georgia, Arabian Perfumes.

Of Buddhist interest is the monograph of Lüders on "Bharhut und die Buddhistische Literatur".

J. Kunkeler.

ĀBHARAṆACCHATRANIRGHOṢA, the name of a Tathāgata given in a list of Tathāgatas who were propitiated (*ārāgita*) by the Śākya girl, Gopā, in her previous births (*Gvyū.* 422, 3).

ĀBHARAṆAPUṢKARIṆĪ, 'Ornament Pool', the name given to a pond or lotus pool, which was most probably situated in the inner courtyard of king Śuddhodana's palace.

The *Lalitavistara** states that when Chandaka, bringing with him the horse Kaṇṭhaka and the ornaments (worn by the bodhisattva at the time of his departure from the palace in search of enlightenment), entered the inner apartments, Bhadrika the Śākyan, Mahānāman and Aniruddha attempted for a long time to take these ornaments. However, "since these ornaments had the stoutness of Great Nārāyaṇa, and the vigor of Half-Nārāyaṇa, the Śākyas could not lift them" (*BHS.* 549, s.v. Saṃghataṇa). Now, it occurred to Mahāprajāpatī Gautamī that the very sight of these ornaments would be a source of sorrow to her. She, therefore, cast them into a pond which, as observed in the above work, is "even unto this very day known as Ābharaṇapuṣkariṇī."

T. R.

ĀBHAŚRĪ, name of a world system influenced by the teaching of a Buddha (*buddha-kṣetra*) or, merely a potential field for a Buddha, but not necessarily containing one. The name occurs also as Samantābhaśrī (*Gvyū.* 259. 12).

ĀBHASSARA, a species of beings described in the Pali canonical literature as denizens of a world called Ābhassaraloka. It is not certain whether they were originally, or only later, recognised as deities (*devā*), but they appear to have been considered as inhabiting a world, perhaps spatially but certainly spiritually, above the Brahmaloka. Throughout the suttas they are referred to as having luminosity as a main characteristic. A recurrent description of them is that they dwell, made of mind (*manomayā*), feeding on joy (*pītibhakkhā*), radiating light from themselves (*sayampabhā*), traversing the air (*antalikkhacarā*), continuing in glory (*subhaṭṭhāyino*).[1]

The etymology of the word "Ābhassara" is not settled. Tentatively, we may accept the suggestion that it is a combination of ābhā + svar (to shine, be bright), thus meaning the radiant ones. The tradition explains Ābhassara as standing for the gods from whose bodies rays of light are emitted like lightning ; hence the suggestion ā + bhā + sar, which has also been made.[2] The traditional description brings them into contrast with the Subhakiṇṇā who are usually mentioned immediately after them in the ascending scales of deities found in the Nikāya lists, for the Subhakiṇṇā are described as the gods of steady light. Thus, on the commentarial information, the distinctive attribute of the Ābhassara is the *radiation* of light.

The Ābhassarā appear to have held an important place in the early Buddhist mind, and figure frequently in the Pali Nikāyas. In the *Dīgha* and *Majjhima Nikāyas* they appear in the context of an origin story which seems to have a strong Buddhist twist given to it, apparently for the purpose of refuting the Brahmanical claims for the supremacy of Brahmā as creator. This origin story is given in the *Brahmajāla*, *Pāṭika* and *Aggañña Suttas*,[3] the last named containing a minor variation, the examination of which is of importance in determining the notion which the Buddhists had regarding these beings.

---

[17] Translation according to Chalmers, op. cit., Pt. II, 241

[18] *M.* III, 152.

* 229.11.19. This passage offers many difficulties in translation ; also cp. *Annales du Musée Guimet*, VI, p. 200.

[1] e.g., *D.* I, 17 ; III, 28, 86.

[2] *Compendium of Philosophy*, 138, n. 4

All three suttas agree that the Ābhassara world is the one in which beings are born when the world system begins to pass away in its course of evolution (*vivaṭṭa*) and involution (*saṃvaṭṭa*). But the *Aggañña Sutta* differs in its description of the role it plays when the world system begins to re-evolve after this involution. This sutta names the Ābhassarā as beings of the world from which, when the re-evolution begins, certain beings, dying because their merit is exhausted there, are reborn as beings on this earth. The *Brahmajāla* and *Pāṭika Suttas* relating the same story state that a being dying through the exhaustion of merit in the Ābhassara world, is reborn in the Brahma world. According to these latter suttas, it is a being who has exhausted his merit in the Brahma world (and not the Ābhassara world) who is reborn as a being on earth; if he develops insight into his past, he misinterprets his experience and comes to hold false views as to the beginning of things.

But this seeming discrepancy is understandable in terms of the different purposes of the three suttas, and the different contexts in which the origin story is related. The *Aggañña Sutta* attempts to refute the claims of the brāhmans for caste supremacy for themselves through their having sprung from the mouth of Brahmā. The sutta attributes this "false notion" to the ignorance of the evolutionary history of the earth and of society and characterises caste as a man-made institution traceable to psychological factors in the evolutionary process. The *Brahmajāla Sutta* employs the origin story to demonstrate the psychogeny of the view of certain contemporaneous philosophers that the world and the soul are partly eternal and partly not. The notion of the eternal Brahmā which is depicted as underlying this view, as one ground on which this theory is built, is here the target of attack. In fact, Brahmā, according to this sutta, is a being who has died in the Ābhassara world through the exhaustion of his life-term or his merit and is reborn in the Brahma world. His conception of himself as eternal creator, &c., is based merely on a hasty empirical conclusion, arrived at without recognition of all the relevant data, owing to the limitations of his own intellectual horizons. The same "false notion" is believed and perpetrated by other Brahmas, his co-inhabitants, who were born to his company subsequently, and who cannot visualise the possibility of Brahmā himself having been reborn from another world, as he truly had been, from the Ābhassara, just like themselves. Holders of the Brahmanical view of the eternity of Brahmā and his world are human thinkers on the same lines, who are unable to conceive of the process to which the Brahmas themselves are subject, unable to visualise the previous birth of these Brahmas in the Ābhassara world, unable to see that they themselves were at one time on an equal footing with Brahmā in their previous birth in the Ābhassara world and later in the Brahma world, unable to recollect their own pre-existence beyond that in the Brahma world to which they fell from Ābhassara. It is due to thinking so, limited as they are in their capacity to recollect beyond their birth immediately preceding, that they come to the conclusion that Brahmā and his Brahma world are eternal and that they themselves are ephemeral, having passed away from the Brahma world. The sutta here no doubt attempts to explain Brahmanical claims to the one-time companionship or union of human beings with Brahmā and the conception of the Brahma world as eternal and worthy of aspiration, a conception which probably preceded the later notions of Brahmā. The Ābhassara world is here obviously brought in to demonstrate that there are other worlds, and higher worlds than Brahmā's.

Concerned as the *Pāṭika Sutta* is with meeting the criticism of Sunakkhatta that the Buddha has not performed miracles or declared the origin of things, the Buddha is shown here to assert that he has in fact done both. The Buddha cites an instance[4] when he declared the origin of things, that is, when replying to the claims of certain recluses and brāhmans who declared as their traditional doctrine that the world was the handiwork of a supreme creator. Their origin story, which attributed the world to the fiat of Brahmā, is now reflected in Buddhist light. The creation story is psychological in origin. That was the origin story that he, the Buddha, had to tell. The fact is, as maintained in the *Brahmajāla Sutta* also, that things are in process, Brahmā is himself subject to rebirth, to change; he is fallible, has misconceptions (*ayoniso manasikāra*), sustained in his position by merit and liable to fall on its exhaustion, that is, subject to the karmic law. The Ābhassara world is that plane of existence in which he had been born before his birth in the Brahma world, about the time of the involution of the world system. It is also the world in which those who held the view of Brahmā as creator had been born two births previous to their human existence, but who having forgotten that birth, unable to recollect that previous existence, and only remembering the Brahma world, eternalise the Brahma world and treat Brahmā as primordial.

Thus, comparisons of the origin story in the three suttas reveal no ground for considering the Ābhassarā as intended to be some kind of first men, a view which may suggest parallels where they do not exist. It has now been shown that the *Aggañña Sutta* names the Ābhassarā as the inhabitants of the world from which beings are *reborn* on the re-evolution of the earth which has already had an involution. In referring to them, it tries to trace the origin of the idea of caste and to demonstrate its falsity by asserting emphatically that, originally, beings were merely considered as being and that this attitude was the more natural and normal view, the difference of caste and race being due to corruption that later set in.

---

[3] *D.* I, 17; III, 28, 84.

[4] *D.* III, 28.

The *Brahmajāla* and *Pāṭika Suttas* are engaged in demonstrating how the brāhmans and recluses came to hold such views as they did. These suttas do not intend, by any means, to depict these brāhmans and recluses as first men. The Ābhassara is merely the world which they have forgotten though they had existed there. It is only the Brahma world that they recall in their intuitions of the past. The Ābhassara is not necessarily the world of their first existence. The position is, as it were, that the philosopher king in Plato's *Republic* recognised only the lower concepts in the hierarchy of Platonic Forms, while he had, in fact, associated and recorded in his memory *all* the Forms. The brāhman philosophers merely recollected the lower concepts in the hierarchy but denied the existence of the higher, because they could not recollect them. The Brahmā world was the lower concept, the Ābhassara the higher.

Thus there appears to be no logical contradiction in the seeming discrepancy of the origin story, if the Buddhists have in the same breath asserted that, in the one case, beings of the earth were reborn from the Ābhassara world and, in the other, that the beings who claimed themselves to be Brahmas were reborn from there, or that the Brahma-adoring brāhmans and recluses came from there, though through a devious route. The contradiction would exist only when the Ābhassarā are interpreted to be some Buddhist representatives of first men.

At any rate, in all three suttas the world is merely in a state of involution and evolution. The births and rebirths in the Ābhassara and other worlds are only phases in that constant process. Nor does the negative evidence, that there is no higher world than the Ābhassara mentioned in these suttas, suffice to demonstrate that the Buddhists held the Ābhassara world to be the original or lasting world.

There is some evidence that the origin story of the suttas is not purely of Buddhist concept. Elements of the Brahmanical creeds are strongly visible in it.[5] Further, the Buddha himself is shown to reveal that certain brāhmans admitted to having heard the story before.[6] The casual manner of the statement of the brāhmans, "Even so have we heard, even as the reverend Gotama has told us", adds strength to this argument. The *Aggañña Sutta* too points in the same direction when the Buddha declares brāhman caste pretentions to be due to ignorance of the ancient lore,[7] and then proceeds to tell the origin story we are here considering. The recurrent verse, which forms the backbone of the *Aggañña Sutta,* is attributed by the Buddha to Brahmā Sanaṅkumāra, and there is strong possibility that the verse had been part of ancient lore.[8] Thus, whether in this story there was anyting more original than the Buddhist twist given to it is uncertain, and it cannot be said whether the Ābhassarā themselves were found mentioned by name in the earlier origin story, whether they were mentioned as gods to whom the Buddhists gave a name, or whether they were invented by the Buddhists to assert the existence of worlds other than Brahmā's. If they belonged to the earlier story, there is the possibility that in this version they were reckoned a kind of first beings and that this accounts for some of the characteristics they bear and the role they play.

Whatever this may be, that the Buddhists themselves did not hold them in such a position is supported by the evidence of the *Mūlapariyāya Sutta,* which gives a list[9] of concepts that are usually mistaken to be entities by the uninitiate. This list includes, among others, Cāturmahārājika devā, Prajāpati and Brahmā, who are well recognised to have been gods of the contemporaneous theology. Ābhassarā are also given among these concepts. But, after them are placed two names, Subhakiṇṇa and Vehapphala, names referred to as those of gods in other contexts.[10] These are followed by several other names which are designated in some contexts[11] as states of survival, in others as states of cognition, and in yet others, like the *Anuruddha*[12] and *Saṅkhāruppatti Suttas,*[13] as gods (*devā*). This evidence indicates that the Buddhists believed there were other and higher worlds than the Ābhassara, and accepted it as a matter of fact that the Ābhassara was merely one world in a vaster cosmos.

Lists[14] are also found in several other suttas which mention gods above the Ābhassarā. The *Brahmanimantaṇika Sutta*[15] gives the same list as the *Mūlapariyāya* up to Abhibhū and inclusive of it. It names, like its counterpart, the Subhakiṇṇā as the gods immediately above the Ābhassarā. The *Sāleyyaka Sutta,*[16] the *Saṅkhāruppatti Sutta* and the *Anuruddha Sutta*, however, mention two other classes, the Parittasubhā and the Appamāṇasubhā immediately succeeding the Ābhassarā and before mentioning the Subhakiṇṇā, just as they add two more before mentioning the Ābhassarā, namely the Parittābhā and the Appamāṇābhā.

These differences in the lists and the addition of names for gods in some of them suggest the possibility of a stratification in the cosmological views of the Buddhists, the process being assumed to be a progressive elaboration. The only *Dīgha Nikāya* reference to gods above the Ābhassarā is found in the *Saṅgīti Sutta*[17] which clearly exemplifies the elaboration of the simpler ideas of the Ābhassara found in the other earlier references, elaboration by the insertion of the Ābhassara among the planes of cognition, the division into the *jhāna* states of which the Ābhassara is one, the highly metaphysical flavour of the sutta as a whole that is characteristic of the later Buddhist thought, and the Abhidhamma literary style in the presentation. The addition of new names as classes of gods in the *Saṅkhāruppatti* and other suttas further supports this suggestion.

---

[5] See BRAHMĀ.

[6] *D.* III, 31.

[7] See s.v. BRAHMĀ SANAṄKUMĀRA.

[8] See BRAHMĀ.

[9] *M.* I, 2-4.

[10] ibid. 289.

[11] See SATTĀVĀSA, VIÑÑĀṆAṬṬHITI.

[12] *M.* III, 144.

[13] ibid. 99.

[14] e.g., *A.* III, 202 ; IV, 40 ; V, 60.

[15] *M.* I, 326.

[16] ibid. 285.

[17] *D.* III, 253.

Thus, not over-ruling the possibility, rather, even conceding it, it must be shown that in the *Brahmanimantaṇika Sutta*, which seeks to illustrate in the particular the general theory regarding the psychogeny of the creator concept traced in the *Brahmajāla*, *Pāṭika* and *Aggañña Suttas*, it is emphatically asserted that there are other worlds superior to the Brahmā world, and that they are, Ābhassara, Subhakiṇṇa and Vehapphala.[18] The Baka Brahmā of this sutta is told firmly and definitely by the Buddha, that it is his ignorance of the other three worlds that is the origin and cause of his conceit and his misconceptions as to his eternity. In this sutta the Buddha's concern is to convince the Brahmā of the fact of the other worlds.

Besides, the absence of mention of a world or worlds above Ābhassara in the *Dīgha*, except in the already eliminated *Saṅgīti Sutta*, is insufficient evidence for the conclusion that they were originally treated as a kind of first being and that the other devas were added later for purposes of elaboration. This is revealed by the *Brahmanimantaṇika Sutta*. In one place[19] the author is content to mention three classes, but in the other he discusses several more classes. But, both are mentioned in the same context. Here the author has probably adapted the material at his disposal to suit the purpose of his sutta and its context. This may explain the absence of mention of other worlds besides Ābhassara in the *Dīgha Nikāya* suttas.

This is not to deny the possibility of elaboration having taken place in the Buddhist cosmology. Elaboration has already been admitted of the *Saṅgīti Sutta*, and may even be admitted of the two names, Parittābhā and Appamāṇābhā. Several *Aṅguttara Nikāya* references[20] may also be cited to support this view. The elaboration into seven or nine states of which the Ābhassarā are one, with their assignment to the third place in the second *jhāna* plane of the Rūpaloka, is a development which finds its fullest systematisation in the later *Abhidhammatthasaṅgaha* (*v.* 3).

The facts already mentioned show that the Ābhassarā were not considered a kind of first men or primordial beings, and their world as the first and lasting one.

Another noteworthy point is that they are consistently referred to in the *Dīgha Nikāya* as beings (*sattā*) and not as deities (*devā*). Even after their rebirth on earth they are not referred to as human beings but merely as "beings". The designation "devā" is attached to them, however, in the *Majjhima* and other Nikāyas.[21] It is an interesting fact that the *Aggañña Sutta* is consistent in its use of *sattā* for these beings throughout its context, even after it is quite clear that the beings referred to in the later evolutionary phases are human beings.

Further statements are made regarding the Ābhassarā in the Pali suttas. They are said to be ever joyful, feeding on joy, long-lived, beautiful, gods of love and pity. From time to time they utter shouts of joy, saying, "ah! what bliss! (*aho sukhaṃ*)", which is the best of sounds.[22] But, to them, too, come change and reverse;[23] their bliss is short-lived, and they fall from that state. They are uniform in body and diverse in intelligence.[24] The *Jātakas* say that bodhisattas are born there in times of chaos in the world. The genus to which they are said to belong (at least in the later suttas), i.e., the Ābhā, (gods of light), is like a swarm of flies carried about in a basket or a pingo, knowing not the transiency of their joys. See also ĀBHĀDEVĀ, ĀBHĀSVARA, AGGAÑÑA SUTTA, BRAHMĀ.

BANDULA JAYAWARDHANA.

ĀBHĀ SUTTA, a sutta in the Book of Fours of the *Aṅguttara Nikāya* (II, 39) where the Buddha speaks of four radiances or splendours, namely, the radiances of the moon, the sun, fire and wisdom; of these the radiance of the last is said to be the highest. This sutta is an example of many suttas where the gnostic position of Buddhism is clearly asserted.

ĀBHĀSVARA. Sanskrit *Ābhāsvara* corresponds to Pali *Ābhassara*, and is translated into Tibetan as "ḥod-gsal" or the "light-sound". In Chinese it is transcribed in various ways thus: a-po-hui-shih-p'o (阿波會提婆), a-wei-pi (阿維比), a-hui-kêng-hsiu (阿會亘修), a-p'o-ch'uai-lo-chê (阿婆嘬邏遮). It is translated variously into Chinese as light-skandha (kwang-vin 光陰), immeasurable water (wu-liang-shui 無量水), water not to be measured (shui-wu-liang 水無量), extremely pure light (chi-kwang-ching 極光淨), extreme light (chi-kwang 極光), light pure (kwang-ching 光淨), prevailing excellent light (pien-shêng-kwang 遍勝光), brilliant light (hsang-yü 晃昱), light glitter (kwang-yao 光曜). These various translations are based on the two different interpretations of the word. One divides ābhāsvara into *ābhā*, light, and *savara*, sound. The other analyses it as *ābhās*, light and *vara*, supreme.

Ābhāsvara is a name of an ethereal world (*rūpa-dhātu*). This is the third or last stage of the second degree of meditation (*dvitīyadhyāna*). Sentient beings who live in this mystical world, i.e., those who have developed these meditative powers up to this stage have no language of sound, but they communicate with each other through light emanating from their meditating minds. Only good sentient beings can be reborn in this world, where they will be possessed of the supreme colour of gold, be tall of stature (eight *yojana*. See Kirfel's *Die Kosmographie der Inder*, p. 332), and will enjoy a life-span of infinite years (eight *mahākalpa*). Their food is joy. They live in great comfort and obtain sufficient light on account of their inherent capacity.

---

[18] *M.* I, 329.
[19] ibid.
[20] e.g., III, 202; IV, 40; V, 60.
[21] *M.* I, 289; *A.* II, 127; *S.* I, 114.
[22] *A.* III, 202.
[23] *A.* V, 60.
[24] *D.* III, 253.

Further, they can fly by their transcendental power (*abhijñā*).

The origin of this world is explained as follows : At the beginning of this world, many Brahma-palaces had no residents, wherefore a resident of this world (*ābhāsvara*) went down and lived in those Brahma palaces after his life in *ābhāsvara* was over. He is Sahampati, the Brahmarāja. Afterwards his descendants went down to the human world and thus constituted the population.

Concerning the real relation of this mystical world with the meditative stage of the yogin, Stcherbatsky gives us a well condensed account based on the *Abhidharmakośa-śāstra*. (See his *The Conception of Buddhist Nirvāṇa*, pp. 11-12).

" Imagination has built up above the heavens of the carnal gods a series of mystic worlds. They correspond exactly to the degrees of trance which are gradually reached, or supposed to be reached, by the mystic . . .

" Whereas our material frame consists of elements of 18 kinds, four of them are in abeyance in the worlds of ethereal bodies. The sense-data of smell and taste and the corresponding two sets of sensations do not exist. It is because these beings do not want any hard food, no food which is taken piecemeal, chewed and swallowed. Their nutrition is spiritual. Here imagination evidently is founded upon the fact that the mystic, when deeply engaged in meditation, forgets all about his meals. Therefore olfactory and gustatory sense-data lose their raison d'être. They are by the mystic power of *yoga* extinct altogether. But the physical organs, the nose and the tongue, remain, because absence would make the body ugly. All bodies are beautiful, none is mutilated. Their faculties of sight and audition are illimited, they possess *divya-cakṣuḥ* and *divya-śrotram*. Their tactile sensations are the same as the characteristic agreeable feeling of bodily ease and lightness (*prasrabdhi*) which produces levitation in the mystic. Their movements are therefore extremely swift and dexterous. But the faculties of smelling and taste are absent altogether, because their food is immaterial. They have no need for clothes, they are born with a light ethereal covering that lasts all their very long life through. Neither do they want any dwellings. Every new-born finds a house provided for him by *karma*, i.e., by nature. The phenomenon of sex is spiritualised. The bodies are without the members of physical procreation. This does not make them mutilated. Gross sexual passion does not exist at all. But total indifference does neither exist. The feelings are delicate. The birth of a new being is quite free from all pain and filth. The new born child does not come out of the matrix of a female, it is apparitional (*upapāduka*). Those who happen to be nearest to the place of his birth are his parents. No government, of course, is needed in such a community, because there are no crimes, no gross passions. Total absence of passion would mean total absence of volitions, and this, according to the Indian conception, would stop life altogether, it would be Nirvāṇa. But all feelings have a mild form. The feeling of hatred (*pratigha*) is totally absent. Other feelings are veiled indifference (*nivṛta-avyākṛta*). "

In esoteric Buddhism, *Ābhāsvara* seems to be a personification of such an idea as mentioned above. And as such he is portrayed with his two followers at the north of the Outer-Vajra section of the Garbha-dhātu-maṇḍala. His portraits generally resemble those of the bodhisattvas. Nevertheless, he is distinguished from the others by the fact that he is represented as holding a lotus flower in his right hand, and as resting his left hand, with the palm folded into a fist at the waist. See also ĀBHASSARA.

S. K.

Bibliography : Chang-a-han-ching (長阿含經), chap. xx ; Chi-shih-ching, (起世經), chap. vii ; Ta-lou-t'an-ching (大樓炭經), chap. iv ; Tao-hsing-p'an-jo-ching (道行般若經), chap. iii ; Tou-sha-ching (兜沙經) ; Buddhāvataṃsaka-nāma-mahāvaipulya-sūtra, chap. xxi ; Mahāvibhāṣā-śāstra, chap. cxxxvi ; Li-shih-a-p'i-t'an-lun (立世阿毘曇論), chap. vi ; Abhidharmakośa-śāstra, chap. xi ; Shêng-sê-chih-lun (彰所知論), chap. x ; Chü-shê-lun-kuang-chi (俱舍論光記), chap. xi ; Ssu-a-han-mu-ch'ao-chieh (四阿含暮抄解), chap. ii ; Hsüan-ying-yin-i (玄應音義) chap. iii ; Mahāvyutpatti, chap. iv ; Pi-tsang-chi (祕藏記) ; Shosetsu-Fudō-ki (諸說不同記), chap. x ; Taizōkai-shichi-shū (胎藏界七集) chap. ii . Taizōkai-maṇḍala-genzu-shō (胎藏界曼荼羅現圖鈔), chap. vii ; S. Mochizuki, *Jodokyo-no kigen-to-hattatsu* (淨土教の起原と發達 or the Rise and Development of Pure-land Buddhism).

ABHĀVA, the negation of *bhāva* (q.v.) which is a state of becoming, a condition of existence, e.g., the condition of monkhood (*samaṇa-bhāva*) or loneliness (*ekī-bhāva*). *Abhāva* is then the negation or absence of such a condition, and is found only in the commentaries, which shows the fairly late development of the term in post-canonical literature, e.g., " through not being avaricious " (*maccherassa abhāvato : Pvu.* 17).

ABHĀVASAMUDGATA (meaning : " arisen from non-specific reality, or non-existence ") is the name of a Buddha who lived many *asaṅkheyyas* ago. Chapter 8 of the *Samādhirāja Sūtra* is devoted to the birth and feats of Buddha Abhāvasamudgata. It is related here how the moment this Buddha was born he rose into the air to a height of seven *tāla* (palm) trees and then, taking seven strides in the air uttered the following words, '*Abhāva-samudgatā sarvadharmā iti*' ' All things are born of non-specific reality, of non-existence '. Hence his name.

It is said that with the pronouncement of this truth the non-specific nature of three thousand world systems was realised. This pronouncement made on earth was, in succession, proclaimed and heard in all the worlds up to the world of Brahmā.

At the moment of his attainment to Buddhahood, every single leaf of every tree, every blade of grass, thicket, plant, forest tree emitted the word ' Abhāvasamudgata '. And, in every world system where the pronouncement of this truth was made, the doctrine of ' non-specific reality ' of mere consciousness was discerned, recognised and realised.

It is also stated that during the dispensation of this Buddha there lived a prince called Mahā-karunācintī, who listened to the discourse on *samādhi* at the feet of the Buddha Abhāvasamudgata. On hearing this discourse the prince gave up the lay life and donned the yellow robe. He grasped and understood the importance of *samādhi* and its significance for the attainment of Buddhahood. He then meditated on it, preached it and, after the lapse of twenty kalpas during which he was never again born in an evil state, he himself attained enlightenment.

Lucy de Zoysa.

ABHAYA (1), name of a former Buddha occurring in the *Bahubuddhasūtra* (q.v.) of the *Mahāvastu* (iii, 20). He was proclaimed (*vyākārṣīt*) by the Tathāgata Oghaja and in turn predicted the future appearance of the Tathāgata Svayamprabha (iii, 237, 1-2).

ABHAYA (2), the personal attendant of Buddha Atthadassī (*Buv.* 44; *J.* I, 39; *ApA.* 43).

ABHAYA (3), said to have been an ancient king of Ceylon in the time of Buddha Kakusandha when the land was known by the name of Ojadīpa. Accounts of him, varying in the extent of detail, are contained in several works (*Dpv.* 1, xv, xvi; *Mhv.* xv, 56-90; *Mhbv.* 126-127; *VinA.* I, 86).

The story of king Abhaya is told by Mahinda to king Devānampiyatissa: king Abhaya ruled in Ceylon (then called Ojadīpa) from his capital named Abhayapura situated to the east of the Kadamba river (Malvatu Oya). His people were afflicted with a certain disease, to eradicate which the Buddha Kakusandha visited the island with forty thousand disciples and stood on the Devakūṭa mountain (which corresponded to the Cetiyapabbata of the present age on which Mahinda stood). By the power of the Buddha the disease disappeared from the island. Abhaya welcomed them, gave food and also offered the Mahāmegha grove (then called Mahātitthaka) to Buddha Kakusandha. The king planted in the grove the branch of Kakusandha's Bodhi-tree brought from India by bhikkhunī Rucānandā. (The bhikkhunī's name is Rucānandā, according to the *Dpv.* and *Mhv.*, but the *Mhbv.* has Rājanandā and, variantly, Gajanandā).

Buddha Kakusandha returned to India leaving his drinking vessel as an object of homage for the people of Ceylon.

L. R. G.

ABHAYA (4), an arahant whose verse is included in the *Theragāthā* (*v.* 98). This has two lines in common with the first stanza in *S.* IV, 73. According to the commentary (I, p. 213) he was born in a brāhman family in Sāvatthi and having heard the Buddha preach, he entered the Saṅgha. Once while begging for alms in the village, he saw a well-dressed woman and was disturbed in mind. He entered the monastery and suppressing his desire with the thought that he had acted improperly he developed insight and became an arahant.

In the same account it is said that in the time of Buddha Sumedha he was born a clansman and offered the Buddha some *saḷāla* flowers as a result of which he was born among the devas till his final birth in this world.

The commentator has identified Abhaya with Vaṭaṃsakiya whose verses are found in the *Apadāna* (I, p. 174). The account of Vaṭaṃsakiya's past life contained in the *Apadāna Aṭṭhakathā* (p. 444) is similar to that of Abhaya contained in the *Theragāthā-aṭṭhakathā*, but with greater detail. He left the household life and lived in the forest as an ascetic. At that time Buddha Sumedha entered that forest in search of solitude. It was then that Vaṭaṃsakiya made a garland of *saḷāla* flowers and offered it to the Buddha. According to the *Apadāna* he was also born as a cakkavatti named Nimmita sixteen times, one thousand nine hundred *kappas* ago.

L. R. G.

ABHAYA (5), a thera noted for the quality of *upaṭṭhita-sati* (ready attention). In the discussion of *satisambojjhaṅga* contained in several commentaries, where one of the four factors leading to it is given as *upaṭṭhitasatipuggalasevanatā* (association of persons with ready attention). Abhaya thera together with Tissadatta thera are mentioned as examples of such individuals, and worthy of association (*DA.* III, 786; *MA.* I, 290; *SA.* III, 155; *AA.* II, 54; *VbhA.* 275).

There have been several theras by the name of Abhaya and it is difficult to say which of them is referred to here. In the *Mahāparinibbāna suttavaṇṇanā* in the Dīgha Commentary (II, 530) where the word *upaṭṭhita-sati* is commented upon and its meaning explained as "profound memory", examples of bhikkhus noted for this quality are given as Mahāgatimba Abhayatthera, Dīghabhāṇaka Abhayatthera and Tipiṭaka Cūḷābhayatthera. One might be tempted to identify the Abhaya thera under discussion with one of these three (*DPPN.* I, 129), but a striking fact is that Tissadatta thera together with whom Abhaya thera is always mentioned is not included in this account.

L. R. G.

ABHAYA (6), a monk of Ceylon who was reputed to have been very handsome and, for that reason, the townsfolk began to compare his looks with those of a minister's son. The latter's relatives decked the young man and brought him to the Mahā Thūpa so that they might see the two together and make comparisons by themselves. The mother of the thera, determined to be no whit behind, sent her son a fine robe requesting him to shave his head, put on the special robe and come to the thūpa along with the other bhikkhus. Thus they met in the courtyard. The thera is said to have referred to the other somewhat cynically in connection with an incident in which they had figured in a previous existence. In that, the thera had acquired merit by sweeping the courtyard of a certain cetiya, whereas the other had only removed the sweepings.

Abhaya thera is reported to have contemptuously asked him whether he, who had removed the sweepings, was now coming forward as a competitor! (*VinA*. III, p. 1336 f.).

D. T. D.

ABHAYA (7), a specialist thera in Abhidhamma who was a resident of the Vālikapiṭṭhivihāra (probably in Ceylon). He was known as Ābhidhammika Abhaya. At the beginning of the rainy season (*vassa*) he recited the *Mahāsuññata Sutta* along with a large number of other monks. Living apart from each other during the rainy season, they attained arahantship before the end of the season (*MA*. IV, p. 157).

ABHAYA (8), a thera of Pagan, Burma. He was the author of the *Mahāṭīkā* which is the commentary on *Saddatthabhedacintā* of Saddhammasiri. He is also credited with having written *Sambhandhacintāṭīkā*, a commentary on Saṅgharakkhita's *Sambhandhacintā*. He is said to have lived about the fourteenth century, but may have flourished earlier.

ABHAYA (9), king of Kaliṅga. In the course of a discussion on the attributes of the Buddhas, Mahā Kātyāyana, addressing Mahā Kāśyapa, declares that, for the benefit of men, the Buddhas grant apparitions (*upahāras*: see *Mhvu.*, Jones, I, 140 n. 2, for the meaning of the word). Among the accounts he cites in support of this declaration is the story of Abhaya, king of Kaliṅga in the time of the Buddha (*Mhvu.* I, 178-180).

He professed that good and bad acts alike bear no fruit. Nor is there a world beyond, or reward for charity anywhere. There is none to be found who is rid of passion, hatred and folly. Having come to this belief he assembled his people and preached to them his own views, nor did he afterwards abandon his beliefs. "If", said he, "my own dead father would appear of his own accord before my eyes and speak to me, then and only then should I believe in this other world."

The Buddha, being aware of this, showed himself in the palace as Abhaya's father, and admonished him to give up his false beliefs and evil ways, whereupon Abhaya expressed remorse and asked his father's forgiveness and guidance.

Jones, (*Mhvu.* trsl. I, 141 and II, 2), while observing that this Abhaya, the king of Kaliṅga, is otherwise unknown, asks whether he could be identified with Abhaya, the caravan leader (No. 11).

T. R.

ABHAYA (10), a Licchavi who visited the Buddha and Ānanda at Kūṭāgārasālā at Mahāvana in Vesāli and consulted them on matters of doctrine. Abhaya was apparently satisfied with what was preached by them (as is expressly mentioned in the case of Ānanda's discourse); but there is no indication that he became a follower of the Buddha.

Once he goes to Ānanda accompanied by the Licchavi Paṇḍitakumāraka. Abhaya tells Ānanda of Nigaṇṭha Nātaputta's claims to all pervading knowledge and his preaching of ascetic practice and inaction for the breaking down of kamma which he proclaimed would lead to cessation of sorrow. Abhaya asks Ānanda for the Buddha's opinion, whereupon Ānanda preaches the threefold way of purification advocated for the bhikkhu for the realisation of Nibbāna (*A*. I, 220 f.).

On another occasion (*A*. II, 200 f.), Abhaya is the silent listener to the Buddha's exposition addressed to his companion Sāḷha regarding the uselessness of self-mortification for the attainment of salvation.

Abhaya has been wrongly identified with Abhayarājakumāra (*Gradual Sayings*, I, 200, n. 2; II, 211, n. 2; *Kindred Sayings*, V, 107, n. 1). The latter was the son of king Bimbisāra of Magadha and Padumāvatī the courtesan of Ujjeni and was therefore not a Licchavi.

An attempt has also been made to connect Abhaya with the royal family of the Licchavis (*SBE*. XLV, p. xv) but there is no foundation for this. In the texts Abhaya is referred to merely as 'Abhaya the Licchavi'.

L. R. G.

ABHAYA (11), a caravan leader. He was one of those who left Tusita heaven at the same time as the bodhisattva (*Mhvu.* II, 2, 7-17). He was born in Rājagraha and became a wealthy householder, well-disciplined and exerting a good influence on his associates. The question has been raised (Jones, *Mhvu.* trsl.) as to whether Abhaya, the caravan leader, could be the same as Abhaya, the king of Kaliṅga (No. 9 above). However, the fact that the former hails from Rājagraha while the latter rules in Kaliṅga, as well as the distinctive epithet of the one as *sārthavāha* and of the other as *rājā*, does not allow it. On the other hand, it is interesting to note that Abhayarājakumāra, who claims to be a well-known charioteer (*rathika*) conversant with every detail of the parts of a chariot (*M*. I, 396), was also a contemporary of the Buddha. A definite conclusion regarding their identity is not possible.

ABHAYA (12), name of a monk who had once been the chief of the ascetics resident in a monastery in Ceylon called the Pañcapariveṇamūla. His name occurs in connection with a secret mission of king Kittisirimegha (about the 12th century), who is said to have sent him along with another apparently influential layman to fetch his nephew Parakkamabāhu, from his exploits in the territory of his foes (*Mhv.* lxvii, 61, 80).

ABHAYA (13), name of one of the two nunneries built by king Mahasenā in Ceylon (*Mhv.* xxxvii, 43; *MhvA.* ii, 685). See ABHAYUPASSAYA.

For others who are sometimes referred to as Abhaya, see under their full names, e.g., CORĀBHAYA, CŪLĀBHAYA, DĪGHABHĀṆAKA ABHAYA, DUṬṬHAGĀMAṆI ABHAYA, MAṬṬĀBHAYA, VAṬṬAGĀMAṆI ABHAYA, &c.

ABHAYĀ (1), a goddess, referred to in the *Mahāvastu* (ii, 26). According to this reference, the bodhisattva Gautama is, immediately after his birth, taken from Lumbinī to the shrine of this goddess on the orders of his father, so that the infant may 'bow his head at her feet'. But the bodhisattva, entering her shrine reluctantly, puts his feet forward when he is brought to her presence to salute her. The goddess Abhayā, admitting that it is not fit that the bodhisattva should worship her, and that if he made obeisance to anyone, his or her head would split in seven, herself makes obeisance to him [1].

ABHAYĀ (2), an arahant therī during the lifetime of the Buddha Sikhī, earlier the chief queen of that Buddha's father, Aruna. She showed her devotion towards the Enlightened One. Under the dispensation of the Buddha Gotama she was a playmate of Padumāvatī who later gave birth to a child by Bimbisāra, the king of Magadha. The boy, named Abhaya, became a monk and attained arahantship. The two friends, Padumāvatī (Abhaya's mother) and Abhayā, listened to a discourse of the arahant and decided to renounce the worldly life, living thereafter together at Rājagaha. In her contemplation on the impure (*asubhadassana*) Abhayā became afraid when she saw the initial condition of a swollen corpse (*uddhumātakādibhāva*) before her. But the Buddha calmed her mind with the verses (35, 36) recorded in the *Therīgāthā* (also found in the *Therī Apadāna*, 8, ascribed to Uppaladāyikā), whereby she realised the "brittleness of the body, whereto the worldling's happiness is bound", and attained arahantship.

H. G. A. v. Z.

ABHAYĀCALA, one of the names for the famous establishment in north Anurādhapura, Ceylon, better known as Abhayagiri.

ABHAYA-DĀNA. In Sanskrit this word literally means 'the gift of fearlessness'. It is translated into Tibetan as "mi-ḥjigs-sbyiṅ", or to give non-fear. In Chinese, various translations of this term can be found, thus: "shih-wu-wei" (施無畏 or to give fearlessness), "wu-wei-shê" (無畏捨 or to offer fearlessness), "wu-wei-shih" (無畏施 to give fearlessness). It is a kind of giving (*dana*). It means to take away one's fear and to give a sense of security.

Chap. xxv of the *Saddharmapuṇḍarīka* (Nanjio, 134) says: "Āryāvalokiteśvara Bodhisattva can afford to give fearlessness to every person suffering from various pains. So he is called the Giver of Fearlessness (Abhayaṃdada)".

Further in the 39th fasc. of *Yogācārabhūmi* (Nanjio, 1170) we find the following statement: "To resolve the fear of lion, tiger, wolf and demon is called Abhayadāna. It is also intended to dispel the fear of king, water and fire".

These passages attempt to explain the power of Buddhas and bodhisattvas which dispels every kind of fear and suffering of mankind.

But this word became popular later in esoteric Buddhism, as a significant symbolical posture (*mudrā*) of the hand, implying *abhaya-dāna*. In Chap. ix of *Mahāvairocana-sūtra* (Nanjio, No. 530), this mudrā is stated to be that of De-hshin-gśegs-pa rin-dbyaṅs-can and is described as follows: "Stretch the right hand and five fingers up, turning the palm outside. This is the sign of non-fear. (See Pl. I.) One who makes this mudrā is called a 'non-fear giver' (mi-ḥjigs-phyag-rgya)." I-tsing (683–724 A.C.) commented on it as follows (in his *Ta-jih-ching-shu* 大日經疏 or the commentary on the *Mahāvairocana-sūtra*, fasc. B): "This posture when assumed makes one appear as if beckoning with the hand and is almost identical with the Śākya mudrā of the Yogācāra system. One who makes this mudrā is able to banish all kinds of impurities and to dispel all fears." In the same fasc. occurs the statement, "this mudrā symbolises the five characteristics of the attainments of Buddhas and bodhisattvas, namely, faith (*śraddhā*), diligence (*vīrya*), mindfulness (*smṛti*), concentration (*dhyāna*) and wisdom (*prajñā*)."

This mudrā is also associated with Bhaiṣajyaguru Tathāgata, Amoghapāṣāvalokiteśvara Bodhisattva, Ekādaśamukhāvalokiteśvara Bodhisattva, Cundī Avalokiteśvara Bodhisattva and others. Further, one of the forty hands of Sahasrabhujāvalokiteśvara Bodhisattva makes this mudrā and its mantra reads thus: "Oṃ vajra ānaya hūṃ phaṭ".

In the *Ch'ien-kwang-yen-kwan-tsu-tsai-pu-sa-mi-mi-fa-ching* (千光眼觀自在菩薩秘密法經 or Esoteric Sūtra of Sahasrabhujāvalokiteśvara Bodhisattva) the mudrā of Abhayadānāvalokiteśvara Bodhisattva is described as follows: "Those who wish to be devoid of fear must practise the way of fearlessness . . . . . Stretch the right hand and five fingers up and turn the palm outside. Raise the left hand up to the chest stretching the five fingers and turning the palm outside."

According to one tradition this mudrā is said to have originated from the gesture made by the Buddha when he was confronted by the drunken elephant Nālāgiri who was let loose on the highway at the instigation of Devadatta.

It is now necessary to show that Abhaya-dāna was given concrete expression by some kings of the Theravāda countries, in their own ways. We have instances from the inscriptions of Asoka (3rd cent. B.C.) such as the Fifth and the Second Pillar-Edicts (*CII.* Vol. I, pp. 127, 121). The former inscription is almost wholly devoted to the same idea which, today, we know as

---

[1] There is a parallel passage in the same work (*Mhvu.* i, 222), in connection with the bodhisattva Dīpaṅkara, but the goddess concerned is not mentioned by name. The reading is doubtful. Senart (*Le Mahāvastu*, Société Asiatique, p. 549, n. 4) suggests the goddess referred to is the same. Jones (*Mhvu.* I, p. 177, SBB. trsl.), however, rejects this suggestion. An interesting parallel is found in the instance where the Brahmā who appears to Gotama Buddha (*M.* I, 168. ff; *D.* II, 157) to persuade him to preach the Dhamma is given the precision of a name, viz., Sahampati, while the Brahmā who appears to Buddha Vipassī (*D.* II, 36, 40, &c.) is only referred to as 'one of the Great Brahmās' or 'that Brahmā'. The authors probably wish to make the distinction between the persons meeting Gotama Buddha and the persons meeting previous Buddhas.

"Prevention of Cruelty to Animals". It does not altogether prohibit the slaughter of animals, it is true, and only takes a realistic view of the subject. But in effect there is no question that it is a positive case of Abhaya-dāna. So also is it evident from the contents of the same emperor's bilingual inscription (Greek-Aramaic) recently found in Afghanistan (*EW*., New Series, IX, 1, 3).

The *Mahāvaṃsa* mentions that some kings of Ceylon had forbidden the slaughter of animals, sometimes wholly and at other times in certain circumstances. Amaṇḍagāmaṇi Abhaya (1st cent. A.C.) and Kassapa V (10th cent. A.C.) may be cited as examples (xxv, *v.* 6 ; lxii, *v.* 15). In later times we have inscriptional records, like those of Nissaṅka Malla of the 12th cent., who gave safety of life to animals such as fishes in tanks, birds and forest animals. It is to be noted that here, unlike in the inscriptions of Asoka, the actual word used is "abhaya dāna" (e.g., *EZ.* II, pp. 110, 155).

It is undoubtedly this tradition which is being perpetuated in Ceylon to this day. Regulations issued by the Department of Wild Life make it illegal to destroy animals in areas declared "Sanctuaries". Among these are the Ruined Cities of Anurādhapura and Polonnaruva, with their intimate Buddhist associations, as well as the greater tanks where there is a profusion of wild life, especially birds. There are also regulations to the same effect sometimes passed by local bodies, e.g., Municipalities and Urban Councils. As far as Ceylon is concerned, the regulations, while drawn up in the interests of the country's fauna, have taken cognizance of the traditional practice, in a land where the followers of ahimsā predominate.

SHŪYŪ KANAOKA.

ABHAYADEVA, a former Buddha, mentioned in a list of former Buddhas under whom Śākyamuni while a bodhisattva in the ninth bhūmi (q.v.), acquired merit (*Mhvu.* I, 140. 13).

ABHAYAGIRI (ABHAYĀCALA, ABHAYAVIHĀRA, ABHAYUTTARA, UTTARAVIHĀRA, &c.).

History of the Vihāra : This was a well known monastery of ancient Ceylon, founded by king Vaṭṭagāmaṇi Abhaya about 89 B.C., and 217 years 10 months 10 days after Mahāvihāra, to which it became the first great rival. The *Mahāvaṃsa* traces its origin to the following incident : the king was fleeing before Tamil invaders and on his way northward from Anurādhapura, the capital, he was passing Titthārāma, a shrine of the nigaṇṭhas. Giri, the nigaṇṭha who lived there, taunted the royal fugitive with words to the effect that the Big Black Sinhalese was running away (*palāyati mahākālasīhalo*)[1]. The king felt humiliated and vowed to avenge the insult some day. When he regained the throne he had the nigaṇṭha's ārāma pulled down and in its place set up a vihāra with twelve cells. To it he gave the composite name of himself and of the nigaṇṭha. His new foundation he gifted to the learned Mahā Thera Mahātissa of Kupikkala vihāra, who had befriended him in adversity.

This grant of a vihāra personally to a bhikkhu is the first instance of its kind recorded from Ceylon. The grantee belonged to the Mahāvihāra and, in spite of the innovation, there is no reason to suppose that the new foundation was not a constituent of the Mahāvihāra.

Not long after this and in the same reign occurred the incident concerning Mahātissa which doubtless put Abhayagiri in opposition to Mahāvihāra. As time passed Abhayagiri came to form its own faction and a stage was reached when its residents came no more to Mahāvihāra.

(For the particular points of view of the Abhayagirivāsins and their place in the history of the ancient Saṅgha of Ceylon, see the next article. Reference is made here only to such of the works as were effected in the vihāra itself under royal patronage, taking in detail the great thūpa which is its most prominent feature today).

King Gajabāhuka-gāmaṇi (114–136 A. C.) who enlarged the thūpa also had the Gāmaṇitissa reservoir constructed for cultivating land which was to maintain the vihāra[2]. King Kaniṭṭha Tissa (167–186) had a splendid structure built for Mahānāga thera of Bhūtārāma. It was given the name Ratana Pāsāda[3] ; the name was that of a type, for we find in the city and elsewhere others similarly designated.

A memorable addition was made by Mahāsena (275–301) who, in the early stage of his reign, had been hostile to Mahāvihāra. This was the *mahākālasilā-paṭimā* (great stone image of the Buddha). His brother and predecessor is said to have found it in Thūpārāma where it had been placed by Devānampiya Tissa, that is to say, in the years when Buddhism was introduced. This king had it removed to his own foundation of Pācina-tissapabbata and Mahāsena had it transferred to Abhayagiri.

Cetiyapabbata, which had long been a constituent of Mahāvihāra, was given over to the charge of Abhayagiri which also now owned Pubbārāma (Puliyankuḷama).

In the later reigns we read of the planting of a Bodhi tree, extensions to the vihāra, the grant of a village of weavers for maintenance, the construction of a bathing tank and of the Dāṭhaggabodhi house. The Tooth and the Bowl relics were in the keeping of Abhayagiri. Fa-hsien has given a description of a ceremony held here in veneration of the Tooth relic (see article on Buddhism in Ceylon). We thus see that the vihāra was particularly associated with the relic (Tooth) which was the personal possession of the king ; thus Abhayagiri would have been held in special regard in the country.

---

[1] *Mhv.* xxxiii, 43, 44. The Pali *mahākāla* used here has been interpreted as an epithet of Yama. (S. Paranavitana : *The God of Adam's Peak*, p. 63 f.)

[2] *Mhv.* xxxv, 119 f.

[3] Ibid. xxxvi, 7.

The position of Abhayagiri monks was such that it led to their sponsoring new ideas from abroad which were not viewed with favour by the orthodox. They even persuaded other vihāras to accept their ideas.

Probably one result of the constant royal benefactions towards the institution was evident in a certain laxity of discipline among the residents. We are told that in the 7th century they were truculent, unrestrained and undisciplined. Matters came to such a pass that one of their number, Bodhi, complained to king Silāmeghavaṇṇa—with disastrous consequences to the complainant himself.

Among the several additions and establishments to Abhayagiri in mediaeval times was Kappūra-pariveṇa and also the Tiputthulla monastery. It was the former which owned Cetiyapabbata and Ät-vehera (Inner Monastery) in the time of Kassapa V (914–923)[4]. The latter was an encroachment on property claimed by Mahāvihāra which, naturally, protested. But the king ignored the protests. The remains of one of the two Kappūra-pariveṇas (Greater and Lesser) have since been identified in an archaeological excavation[5]. (See Pl. II. Kapārāmūla, one of the main establishments of Abhayagiri, played an important part in religious matters from the seventh to the eleventh centuries.

An interesting group of Paṃsukūlikas, a rag-robed fraternity which was represented in the Mahāvihāra, too, were also constituents of the Abhayagiri. In the ninth century they separated from the latter and formed a distinctive group.

Abhayagiri flourished exceedingly in the 11th century. Here resided the head of the Dhammarucis who greatly befriended king Vijayabāhu I, then engaged in campaigning against the Cholas who had been in occupation of the country for half a century. After driving the enemy away, the king built for Abhayagiri the Uttaramūla-pariveṇa as an act of reward.

In the next century the powerful ParākramabāhuI (1153–1186) summoned a council at the capital city of Polonnaruwa with the idea of unifying the Saṅgha. An epigraphical record of the work of this council is found engraved on the side of the rock now known as Gal Vihāra, and anciently as Uttarārāma or the monastery in the north. One important consequence was the disappearance of Abhayagiri as a separate sect.

With the abandonment of Anurādhapura (about the 13th century) Abhayagiri virtually ceased to exist as a historical entity. But two of their principal colleges continued until the 16th century, under their original names of Uturoḷmuḷa (Uttaramūla) and Mahanet.[6]

Thūpa : The thūpa of Abhayagiri Vihāra will here be considered as that situated in the north of Anurādhapura and known, too, by the directional epithet of Uttara Mahācetiya. (See Pl. I.) It is not specifically mentioned during Vaṭṭagāmaṇi's founding of the monastic establishment and, in fact, is mentioned by name for the first time in the account of its enlargement by Gajabāhuka-gāmaṇi (as in *Mhv.*). According to the earlier *Dīpavaṃsa* (xxii, 13) this king " caused a great thūpa to be built in the delightful Abhayārāma". It is mentioned very infrequently thereafter. But this is no reason not to connect it with the founder of the vihāra. For, thūpas are recorded as having been constructed from the very introduction of Buddhism to Ceylon.

When first built the thūpa was smaller than as we now see it since the latest enlargement, in the twelfth century. Gajabāhuka-gāmaṇi in the course of his enlargement of the thūpa added four *ādimukhas* at the thūpa gates. What the *ādimukhas* were is not precisely known. It is conjectured that they were the architectural embellishment called *ayaka* in an inscription of king Maḷu-tisa (Kaniṭṭha Tissa) which, again, was probably the *āyaka* of some of the inscriptions at Amarāvatī. Variantly, they may have been the features now known amongst the Sinhalese as *vāhalkaḍa*, that is to say, the off-sets or "frontispieces" mentioned in Ceylon archaeological writings.[7] These erections here are each 45 ft. 6 in. long and about 16 ft. high.

The thūpa and its environs were practically covered by forest growth till the last quarter of the 19th century after which the jungle was cleared; but no restoration was effected. It shows the general constructional principles of Ceylon thūpas, and is built on a courtyard 587 ft. square, raised 6 ft. above the adjoining ground. A processional path (Sinhalese : *väli maḷuva*, sanded courtyard) 95 ft. broad runs round the base. Above the square courtyard rises the hemispherical dome of brickwork with the three usual rings or ledges (Sinhalese : *pēsā vaḷalu*) at the base. These are 16 ft. high, the lowest being 6½ ft. high and 355 ft. in diameter. The base moulding of stone is partly ornamented with a design of lotus petals. The dome has a diameter of 310 ft. at the top of the basal ledges ; its centre is 4 ft. above the paved courtyard in which the building stands. At the apex of the dome is the square enclosure (Sinhalese : *hatarās koṭuva*, Sanskrit : *harmikā*). It is 33 ft. high and 75 ft. square. On each of its four faces is found the post-and-rail design in sunk relief. The design is interrupted by a representation of the disc of the sun in the middle : its diameter is 6 ft. 6 in. The railing consists of 12 pilasters each 2 ft. 3 in. wide, and 14 flat rails each 15 in. wide. The height from the platform to the top of the square enclosure is 187 ft. 6 in. The cylindrical drum of brickwork (Sinhalese : *devatā kotuva*) springs from the middle of the square enclosure and is 30 ft. in diameter and 15 ft. high. Its face is divided by pilasters into eight compartments, in each of which is a shallow niche. The broken spire rises on the top of this drum vertically up to 5 ft. after which it gradually tapers. This spire (Sinhalese : *kot kärälla*) rises 42 ft. 6 in. from the top of the drum, giving a total height of 245 ft. to the thūpa from the raised ground level to the summit.[8] Bands of cut stone 6 in. thick had been inserted at intervals of 2½ ft. into the brick-work of the spire. They are presumed to have symbolically served as *chattas* (umbrellas), particularly as they fulfil no constructional purpose, and give the appearance of a series of superposed *chattas* of gradually diminishing size. On some of the courses of bricks from the collapse of the spire, the numbers of the various courses in which they had been laid were found marked in the Sinhalese script of about the eighth century. King Vohārika Tissa (209-231) is recorded as having placed a *chatta* on the thūpa ;[9] fragments of stone shafts which had probably supported *chattas* were found on the pavement.

---

[4] *EZ.* I, pp. 52, 53, 80.

[5] Ibid. V (I), p. 162 f.

[6] *CJSc.* (G) II (S. Paranavitana : *Mahāyānism in Ceylon*), p. 40.

[7] S. Paranavitana : *The Stūpa in Ceylon* (*ASCMem.* V), p. 58 f.

No idea of the cost of erecting such a colossal thūpa can be given and therefore it is very interesting to learn that king Sena III (938–946) is recorded as having contributed 40,000 *kahāpaṇas* for the paving of stone.[10]

Since the last century there has existed a confusion in the minds of many people as to the location of the thūpas of Abhayagiri and Jetavana, which are both colossal and not very far removed from each other. The confusion is perpetuated by popular usage even today and much evidence has been adduced by scholars against the popular identification of the eastern and the northern thūpas as those of Abhayagiri and Jetavana respectively. More material has come to light since this evidence was first summarized and further confirmed in 1913.[11]

This discussion should be prefaced by stating that the claims for the proper identification are confined to the thūpas on the north and the east respectively. These, with the Mahā Thūpa about which there is absolute certainty, are the only two colossal thūpas in the city whose dimensions tally with the heights of 160 and 140 cubits given to them and remained practically untouched thereafter.[12]

There is no forthright statement in any early chronicle as to the direction of the compass in which each of these colossal thūpas was originally sited. Abhayagiri thūpa has been consistently referred to as being the north one, both in historical writings and in inscriptions ; Jetavana was built in Joti or Nandana park which scholars have located opposite the south city gate of Anurādhapura. In fact the *Mahāvaṃsa* accounts of the establishment of Abhayagiri Vihāra, taken in conjunction with the founding of the city and the campaign of Vaṭṭagāmaṇi, point to the site as the north. The earliest direct mention of the north as the location was made by Fa-hsien who noted that Cetiya (Mihintalē) was due east of the (Abhayagiri) Vihāra.[13] The traces of a northern road which led east towards Mihintalē, and was met by another (possibly the main street) from the east gate of the city, have been found in the archaeological records.[14] Thus the statement is independently confirmed.

The significance of the inscriptions found in the north area will now be discussed in chronological order. In the buiding once loosely called Elephant Stables there was *in situ* an inscription of Gajabāhuka-gāmaṇi. It called the thūpa *Abhaya-gamiṇi utaramahaceta*, " the great Abhaya Gāmaṇi cetiya in the north''.[15]

In front of the south vāhalkaḍa of the thūpa there was discovered in the pavement an inscribed slab of Maḷu-tisa (Kaniṭṭha Tissa), three decades later, which refers to certain works done by the king. Among these were the addition of four *ayika* and an *asana-hala* (sitting-hall). Incidentally, the *Mahāvaṃsa* has ascribed them to Gajabāhuka-gāmaṇi. The phrase *Utara-maha-ceta* appears in this inscription.[16] Ayrton who examined the stone took it to be in its original position.[17] Two inscribed stone relic caskets of the same period were also found among the debris of the vāhalkaḍas and with several plain caskets. At least one of these two, that with the inscription of the queen, Mitabi, was from the northern vāhalkaḍa ; the other bore a legend of the queen-mother Sirala.[18] (See Pl. II.)

There are, in addition, eight inscriptions of obscure individuals who lived about the 7th century. They were found on the steps of a ruined shrine and contain the name for Abhayagiri, variantly given as *Apahayagara-vahara*, *Apaỵagara* and *Apahagara*.[19]

Granite tablets with Tāntric mystic formulae were found to the south-east of the north thūpa.[20] The script used is Nāgarī of about the 9th century. The find, while supporting the statement in the chronicles that the residents of Abhayagiri were sympathetic towards heterodox teachings introduced from time to time from India, strongly suggests the discovery to be itself one from their ancient vihāra.

The Slab Inscription (No. 1) of Mahinda IV (956–972) found near a large stone trough names Abhayagiri, Jetavana and several others.[21] It has to be taken in conjunction with No. 2, in which specific mention is made of *tun maha-sala-piḷima Budun* (Three Great Stone Buddha Images) and *Bud piriboyi miṇi-payi* (Buddha's Gemset Bowl).[22] Three images, in seated position, which answer to the reference, are still found in the area. (See Pl. III.) We have already adverted to the fact that the Bowl was at Abhayagiri. It was in Uttaramūla-pariveṇa. The inscription gives the regulations for the residents of Abhayagiri (*Abaya-turā-maha-sā̆*).

---

[8] *Mhv.* lxxviii, 98. In Geiger's English translation the measurements given in *Mhv.* to the thūpas of Abhayagiri and Jetavana, respectively, have apparently been transposed. Those given in the present article are taken from *Ancient Ceylon* (H. Parker) following *The Architectural Remains of Anuradhapura* (James G. Smither, 1894).

[9] *Mhv.* xxxvi, 33 f.

[10] *ASCMem.* V, p. 65.

[11] By E. R. Ayrton in *ASCMem.* I (publd. 1924, ed. A. M. Hocart), chiefly chap. iii. The first doubts were expressed by Hugh Nevill (*Ceylon Literary Register*, original series I, p. 294 and V, p. 356). He was supported by H. Parker in *Ancient Ceylon*, p. 299 f.

[12] *Mhv.* lxxviii, 98.

[13] Legge : 102, 107.

[14] *CJSc.* (G), II, 93 f.

[15] *ASCMem.* I, p. 2.

[16] *EZ.* I, p. 253 ff.

[17] *ASCMem.* I, p. 12.

[18] *JCBRAS* (Proceedings of 1886, p. cxxvi) ; *CJSc.* (G), II, pp. 180, 201.

[19] *EZ.* IV, p. 139 f.

[20] *ASCAR* for 1940–45, p. 41.

[21] *EZ.* I, p. 221 f.

[22] ibid. p. 234 f.

A slab inscription of Kassapa V found near the stone canopy close to the above refers to Abhayagiri and Kapārārāma (*Abahaygirī-veherā Kapārā-muḷaṭ Salameyvan-pavu*, &c.).[23]

In 1954 an inscribed stone was found somewhat further east, that is, near the great twin ponds in the north area, in the site which has been identified as one of the two Kapārā pariveṇas (Greater and Lesser). The script is south Indian Grantha but the last two lines are in Sinhalese of about the second half of the 10th century, very similar to Mahinda IV's tablets. The inscription precisely mentions words which have been translated "here in Kapārārāma". The pillar was *in situ;* the *ārāma* and, therefore, Abhayagiri, have been taken to be in the area, that is, the north.[24]

We shall now touch on the eastern area. Here, on the other hand, two inscriptions have been edited as against the several above. Both these were found at the site of the well-known stone railing close to the great thūpa on the east. The earlier one was found on a cross-bar of the railing and contains words *Abagiri-mahavihara.* On palaeographical grounds it has been ascribed to the time of Mahāsena who founded Jetavana. But in what connection Abhayagiri Mahāvihāra was mentioned in this inscription has not been explained.[25] The other inscription from the same site had been incised in the seventh year of Mahinda IV (962) and suggests something more helpful. The translation of the extract relevant to our discussion goes thus:

> "Lodgings shall not be given in this 'Water Pavilion at the Gate' constructed by the devotees, desirous of heavenly bliss and final emancipation, who reside at the Ratnamāpirivena in the great royal monastery of Denā established (of yore) for the benefit of the great elder Tis who was moderate in his desires, was content, and was known by the name of the great lord Sāguli . . . ".[26]

On the inscriptional evidence rests a strong case for considering that the popular usage is incorrect, and that it is the northern thūpa which belonged to Abhayagiri and the eastern one to Jetavana.

Other points material to the identification, made by scholars against this popular view will now be discussed.

The greatest obstacle to the view that the great northern cetiya is that of Abhayagiri is the generally current translation of the statement in the *Dīpavaṃsa* that the vihāra of Abhayagiri was founded *between* the Cetiya and Silā-thūpa.[27] It is not known what cetiya was meant, nor what the Silā-thūpa. An adjustment was suggested (by Parker), that is, to take the cetiya as that of Abhayagiri and Silā-thūpa as Silā-Sobbhakaṇḍaka. But there are objections. The *Dīpavaṃsa* which mentions the later Gajabāhuka-gāmaṇi as the builder of Abhayagiri thūpa now particularly connects him with an event anterior to him, that is, of the time of Vaṭṭagāmaṇi.[28] Thus it is possible to reconcile the identification of the cetiya only by conceding that the chronicler recorded, for the time of Vaṭṭagāmaṇi, an event which he knew took place much later—an anachronism. There is a further difficulty and that is Silāsobbhakaṇḍaka (assuming it to be Silā-thūpa) has not been identified. Laṅkārāma has been suggested as its modern name; but expert opinion has not been expressed on the suggestion.

The *Mahāvaṃsa* account does not present this difficulty for it says that Gajabāhuka-gāmaṇi enlarged the thūpa.[29] This implies that the thūpa was already existing and, as far as the evidence goes, only Vaṭṭagāmaṇi could have been its author. Thūpas have been erected in the country from the very time of Mahinda two centuries earlier and it is quite conceivable that such an important foundation as the Abhayagiri would have had its own thūpa from the commencement.

The translations referred to above (*Dpv.*), though freely current and widely accepted, have been questioned by certain scholars who are of the view that *between* is not the correct English rendering of the Pali word in this context, and that *near* or *within* conveys the proper sense (edd. P. Ñāṇānanda Thera, 1927; and trsl. of S. Paranavitana in article in the *UCR.* XVI, 1–2, p. 60). Paranavitana is of the view that the core of the thūpa (Silācetiya, i.e., Abhayagiri thūpa) was the work of Vaṭṭagāmaṇi. He further thinks it probable that the spot was that held by tradition (Fa-hsien) to have been consecrated by the Buddha leaving the impression of his foot thereon.

But the thūpa of stone (*silā cetiya*) is mentioned as having existed in the city between Thūpārāma and Lohapāsāda, or opposite the former (*Svu.* Stories 53 and 82). This reference in the ancient Pali text is not to any thūpa in the Abhayagiri area which is too far afield from the two well-known structures named.

The size of the thūpa of Abhayagiri has also a bearing on our question, for at present it is distinguished by the same huge proportions as those of only two others in the city, Mahā Thūpa and Jetavana Thūpa. As Gajabāhuka-gāmaṇi enlarged the thūpa, it must have at first been smaller. The earliest specific mention of the height has been made by Fa-hsien who has given the figure 40 *chāng*, (Legge: 400 cubits; Beal: 470 ft. and, in trsl. by Li Yung-hsi. 400 ft.[30]). Now, the *Mahāvaṃsa* has given the figure of 140 cubits when referring to the last restoration recorded by it, viz., by Parākramabāhu I. This part of the chronicle was written by Dharmakīrti in the 13th century.[31] We have a cubit measure engraved on a rock, and so

---

[23] ibid. p. 41 f. Ayrton's opinion was that the large slabs were probably in their original area (*ASCMem.* I).

[24] *EZ.* V (1), p. 168 f.

[25] *EZ.* IV. p. 280 f.

[26] *EZ.* III, p. 228 f. Denā is the Sinhalese for Jetavana.

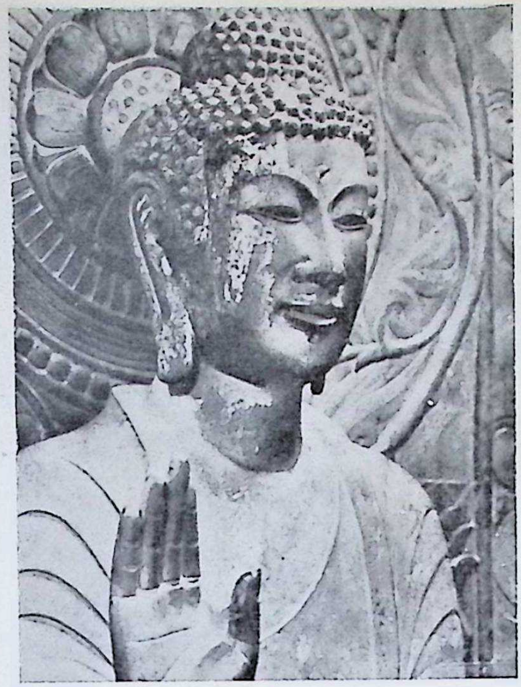
[27] xix, *v.* 17 (18).

[28] xxii, *v.* 13.

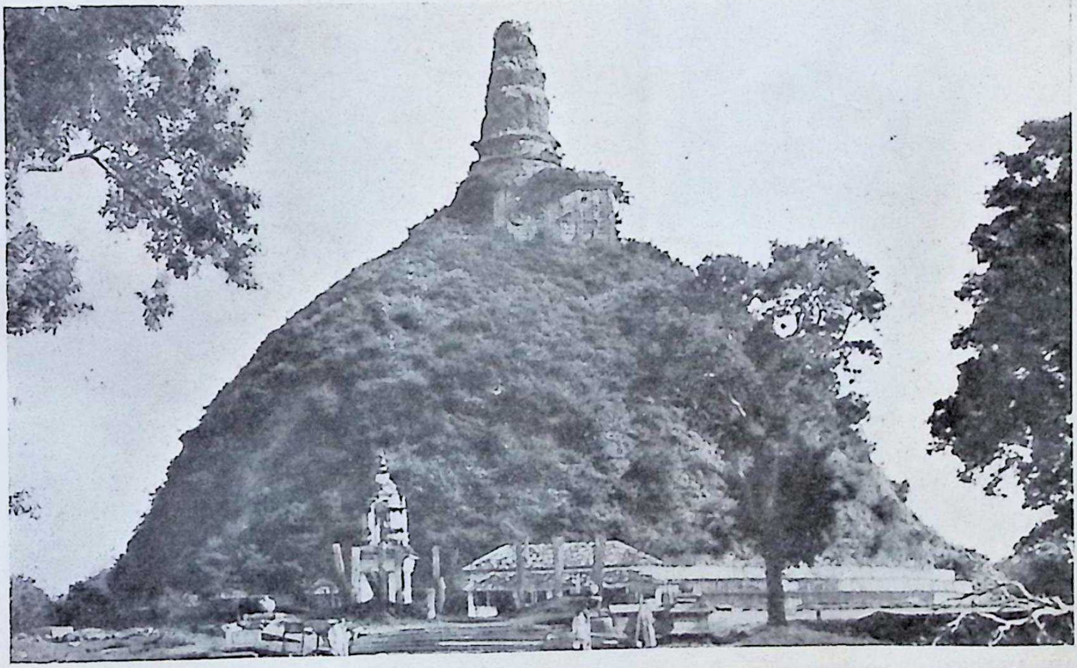
[29] xxxv, *v.* 119.

[30] Beal has evidently adopted the measure of 141 in. for a *chāng*, generally taken for tariff purposes. Jean Przyluski has categorically stated that the value of a Chinese foot varied with dynasties and states (*IHQ.* XI, 202). Li Yung-hsi's trsl. was published in 1957 by the Chinese Buddhist Association, Peking.

[31] *The Pali Literature of Ceylon*, p 142, and G. C. Mendis: *The Early History of Ceylon* (Appendix I).

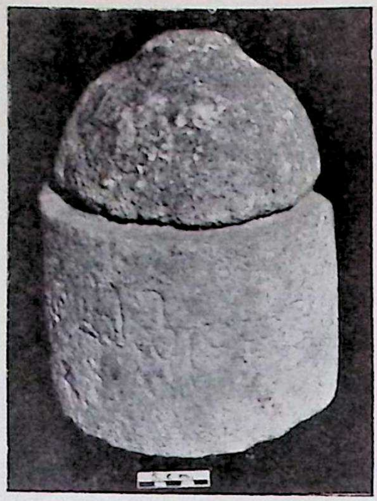


ABHAYA (Mudrā), in figure of Buddha in the *kon-dō* (Golden Hall) of Hōryū-ji temple, Nara, Japan. (Bronze sculpture, dated *circa* 622–23 A.C., work of Tori-busshi. See S. V. ABHAYA-DĀNA.)



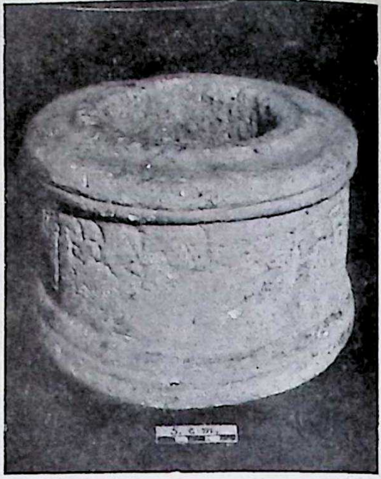
Copyright : Ceylon Archæological Survey.

ABHAYAGIRI Thūpa (Anurādhapura, Ceylon), as it is today.



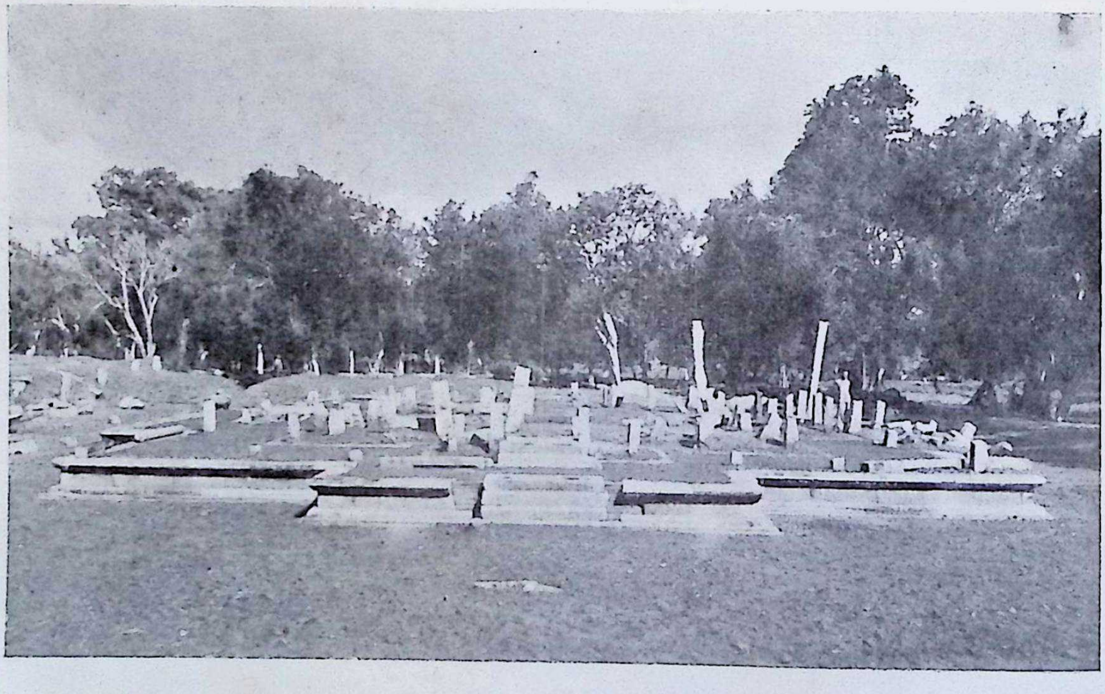
Courtesy, Ceylon National Museums.

ABHAYAGIRI : Inscribed limestone relic-casket (2nd cent. A.C.) from the *vāhalkaḍa* of the thūpa. Donor: queen Sirala.



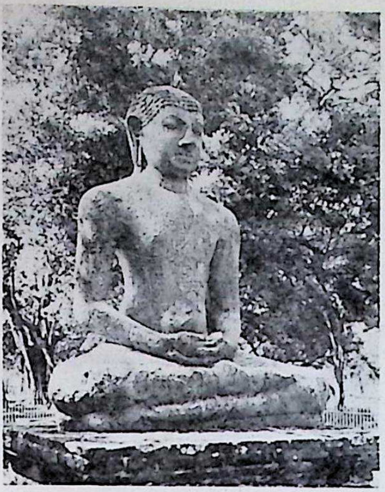
Courtesy, Ceylon National Museums.

ABHAYAGIRI : Inscribed limestone relic-casket (2nd cent. A.C.) from the *vāhalkaḍa* of the thūpa. Donor : queen Mitabi.



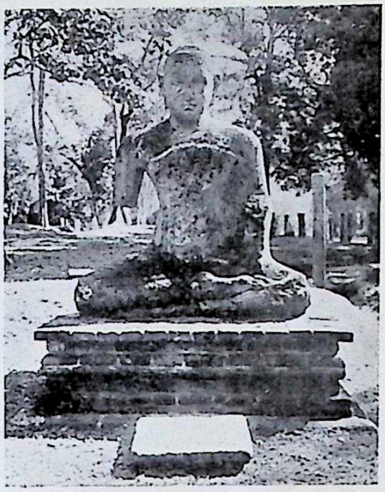
Copyright : Ceylon Archæological Survey.

ABHAYAGIRI : Recently conserved remains of one (*circa* 7th cent.) of the two Kapārā-piriveṇas belonging to the vihāra.



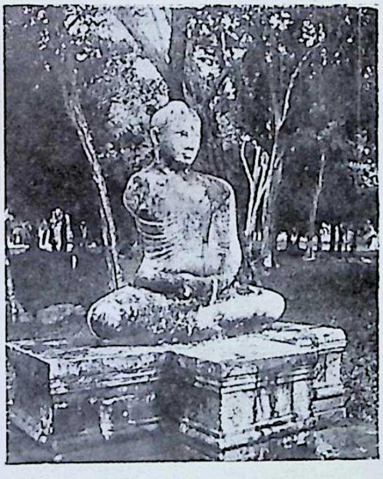
ABHAYAGIRI : One of the three stone Buddha images in the vihāra area, mentioned in an inscription of king Mahinda IV (7th cent.).

Copyright : Ceylon Archæological Survey.



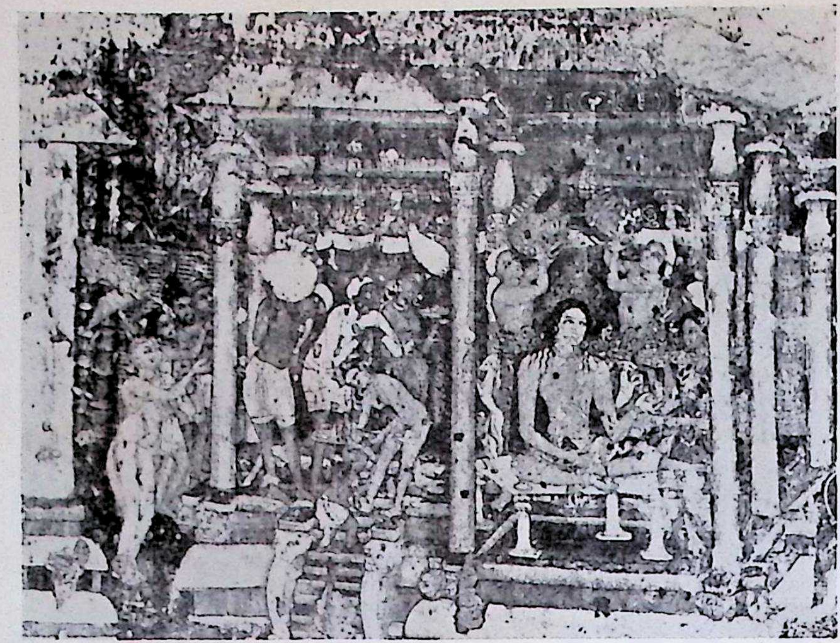
ABHAYAGIRI : Another of the three stone Buddha images in the vihāra area, mentioned in an inscription of king Mahinda IV (7th cent.).

Copyright : Ceylon Archæological Survey.



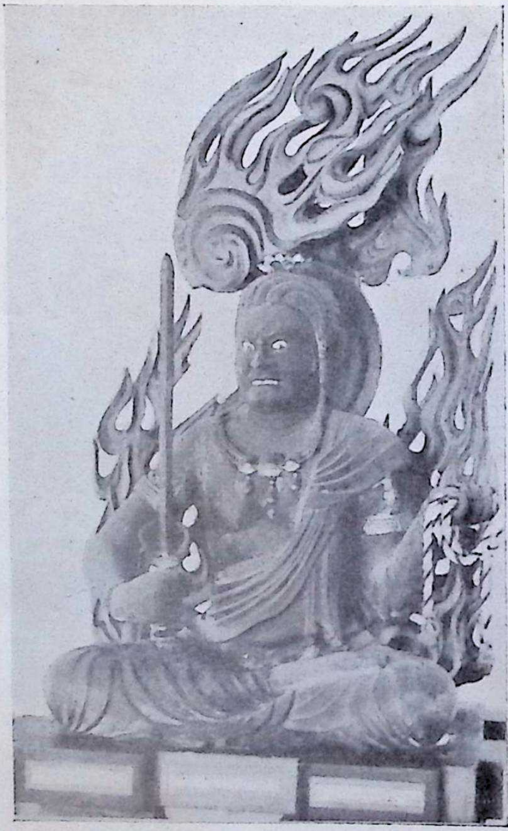
ABHAYAGIRI : The last of the three stone Buddha images in the vihāra area, mentioned in an inscription of king Mahinda IV (7th cent.).

Copyright : Ceylon Archæological Survey.



After Yazdani

ABHIṢEKA : Scene (6–7th cent.) from Cave No. 1, Ajaṇṭā, India.



ACALĀGRA VIDYĀRĀJA : Statue by Kwaikei (1203 A.C.) in Daigoji temple, Kyoto, Japan.

From Rynken Sawa's "Mik-kyo-bi-jutsu-ron" described, at the 14th century Gaḍalādeṇiya, and this is 30 in. in length.[32] The same would have held good a century earlier when the account was written, unless it had been taken over from a still earlier figure. If the cubit (Legge) should be as long, then 400 cubits would measure up to 1,000 ft., which is quite incredible. Nor could we readily accept 470 ft. (Beal), as it would give the thūpa a height which has not even been hinted at by local chroniclers or tradition. However we have the *Dīpavaṃsa* statement of a " great thūpa " by Gajabāhuka-gāmaṇi. This chronicle was written about the same century as Fa-hsien's visit and, in view of the suggestion of size, we can take it that the thūpa was of some magnitude. The actual figure, however, stands on the sole testimony of Fa-hsien. This is open to challenge, unless his unit of measurement is taken as very different from that used in Ceylon, as already indicated.

The information so far available leads to the strongest probability that the colossal thūpa in the north is that of Abhayagiri. The identification of the eastern thūpa as that of Jetavana Vihāra depends at present far more on elimination than on the one or two points mentioned above.[33]

One more important reference to Abhayagirithūpa might be mentioned before closing this discussion. The *Saddharmaratnākaraya*[34] (completed in 1417[35]) has recorded the raising of the height to 140 cubits by one of the kings called Kassapa. He is also said to have enshrined therein the *dharmadhātu*. Now this *dharmadhātu* has been suggested as the book by that name.[36] But if we take Kassapa as the fifth of the name, we have this passage translated from the inscription: " By (celebrating) relic-festivals he honoured the Buddha-gem. In fulfilment of the resolution (appearing in his words), ' how shall I honour the Dhamma-gem' he caused the Abhidhamma discourses to be transcribed on plates of gold (and therewith) made a great offering."[37] It is not unlikely that a portion had been offered to Abhayagiri where he had some work done. In that case it was probably enshrined in the thūpa, and and it would not be far-fetched to imagine an enshrinement of the Abhidhamma plates as *dharmadhatu*.

In spite of the importance of Abhayagiri vihāra in the history of the Saṅgha, if only as the powerful challenger of Mahāvihāra, the thūpa itself is not recorded as enshrining any relic. It thus seems not intrinsically an object of veneration by the standards of other relic-enshrined thūpas like those of Thūpārāma, Mahā Thūpa, Mahiyaṅgaṇa, &c. Its claim to recognition seems to lie in the fact of its great dimensions—it ranks next to Jetavana thūpa which is probably the largest construction of its class in the entire Buddhist world. When the *Mahāvaṃsa* was compiled the site had evidently been sanctified in the eyes of the chronicler and Fa-hsien's account suggests this. To the monk-chronicler of the orthodox Mahāvihāra Abhayagiri vihāra was not a hated home of heterodoxy.

(The name Abhayagiri Vihāra was used, at least in 1870, for an image-house in the Quadrangle, Polonnaruwa, and changed into Thūpārama in 1886, both without any authority. *ASCAR* for 1903, p. 32).

D. T. DEVENDRA.

ABHAYAGIRIVĀSINS. This name is given to the monks residing in or connected with the Abhayagirivihāra in Anurādhapura, Ceylon, with special reference to their doctrinal and other differences with the orthodox monks of the Mahāvihāra, from the first century B.C. till the 12th century.

According to the Sinhalese tradition[1] their heretical tendencies can be traced to a certain monk Mahātissa who had been expelled from the Mahāvihāra according to the Vinaya rules on account of his frequenting the families of laymen. A pupil of his, Bahalamassutissa, had come in anger to reside in the Abhayagirivihāra, where he formed a separate faction. The apparent welcome given to the angered bhikkhu suggests that even prior to this incident the relations between the two vihāras were certainly not intimate, if not actually strained. A sense of individual aloofness and superiority in Abhayagiri may well have been caused by the special provisions made for its inmates by a unique expression of the royal patronage of king Vaṭṭagāmaṇi Abhaya referred to in the preceding article ABHAYAGIRI.

In the reign of Vohārika Tissa (209–301 A.C.) this faction, which had earlier received a body of Vajjiputta monks from Pallārāma in India led by their teacher Dhammaruci, is reported to have adopted some views belonging to the Vetulya-vāda (q.v.), although there is nothing on record indicating essential doctrinal differences between them and the Mahāvihāravāsins. In the second century a variant reading of a Vinaya rule was contested in regard to a transgression of a bhikkhunī, named Mettiyā, which was decided by a brāhman scholar Dīghakārāyana in favour of the Mahāvihāra. But the subsequent adoption by Abhayagiri of Vetulya-vāda under the name of Dhammarucika, and the increase of their influence were the causes of an order for expulsion of sixty monks by king Goṭhābhaya, also known as Meghavaṇṇābhaya (early 4th century). The monks were not only expelled from the Saṅgha, but also banished from the country[2]. Even this episode shows that there was still unity in doctrine, without which no disciplinary measures could have been taken.

Still, the seed of dissension had been sown, and the removal of the sixty monks does not seem to have entirely eradicated the supposed evil. For we find that notwithstanding this purge some three hundred bhikkhus led by Ussiliyātissa thera left the institution and joined Dakkhiṇagiri, i.e., the vihāra south of, and attached to, the Mahāvihāra, under the royal protection of Goṭhābhaya.

The monks who were expelled and banished to India seem to have reorganised their ranks and gained the support of a certain Saṅghamitta who was versed in the teachings concerning the exorcism of spirits. This Coḷa bhikkhu proved himself to be the evil spirit guiding them on from bad to worse. Coming to Ceylon he engaged in successful disputation with the leading thera of Thūpārāma who happened to be the king's uncle. Saṅghamitta's eloquence and logic so impressed the king that he appointed him as tutor to his two sons, Jeṭṭhatissa and Mahāsena. The elder prince did not take well to his teacher, but the younger one became the bhikkhu's favourite.

---

[32] *CJSc.* (G), II, p. 109. Whether the engraving belongs to the 14th century, has not been explained.

[33] It should be noted that all *ASCAR.* and the connected *EZ.* up to 1913 retain the names which scholars now consider incorrect (*ASCAR.* for 1910–11, p. 16 ft. nt.).

[34] Ch. 13.

[35] C. E. Godakumbura : *Sinhalese Literature*, p. 97.

[36] *Mahāyānism in Ceylon*, p. 46.

[37] *EZ.* I, p. 52.

[1] *Mhv.* xxxiii, 95.

[2] ibid. xxxvi, 112.

After the death of king Goṭhābhaya, Jeṭṭhatissa succeeded his father and reigned for ten years, during which time the monk Saṅghamitta lived in voluntary exile. But when after that period the throne fell vacant again, Saṅghamitta returned from the further shore[3] and made all the arrangements for the consecration of Mahāsena, the younger brother. Using his influence on the young king, he had all royal support withdrawn from the Mahāvihāra and gave as reason that those monks did not teach the correct discipline (*vinaya*). It is noteworthy that no accusation of heretical doctrine was professed. Soon it became impossible for the monks to continue to live in the Mahāvihāra, and after it had been deserted for nine years, its building material was removed to enrich the Abhayagirivihāra. "Some three hundred and sixty four colleges and great temples were uprooted and destroyed, says an ancient chronicle; and the spoils gathered from them went to enrich and adorn the home of heresy, the Abhayagiri, which, now splendid in ornaments and rich in possessions, stood pre-eminent over all as the greatest and wealthiest monastery in Laṅkā".[4]

Some palace intrigue, however, by a minister named Meghavaṇṇābhaya who turned rebel, and by one of the king's wives, caused the murder of the monk Saṅghamitta and of one of his adherents, the ruthless minister Soṇa. Thereafter, several buildings were reconstructed within the premises of the Mahāvihāra.

But again, when in the years 412–414 Fa-hsien visited Ceylon, Abhayagirivihāra with 5000 resident monks had regained its supremacy over the Mahāvihāra with only 3000 monks. And during the reign of Dhātusena (455–473) we find the Mahāvihāra itself occupied by Dhammarucika bhikkhus,[5] a sect which branched off from the Theravādins during the reign of Vaṭṭagāmaṇi Abhaya, and which is usually identified with the Abhayagirivāsins.[6]

In the time of Silākāla (518–531) a Vaipulya Sutta (Mahāyāna text) known as *Dhammadhātu* was brought from India by a merchant of Kāsī, named Pūrṇa. This text was readily accepted by Abhayagiri and was honoured in the palace. Various Sanskrit works, such as the *Dīrghāgama* and the *Saṃyuktāgama*, and also the *Saṃyuktasañcaya-piṭaka* together with the *Vinaya-piṭaka* of the Mahīsāsaka school, which were removed by Fa-hsien from Ceylon, and partly translated into Chinese by Guṇabhadra, a bhikkhu from central India (in 436), are supposed to have been obtained from Abhayagiri.

King Silāmeghavaṇṇa in the 7th century was made aware of complaints against the monks of Abhayagiri and he empowered one of their own number, named Bodhi, to lead an enquiry. This monk, however, was killed, whereupon the king had the hands of those responsible for the murder cut off. He sent a further hundred monks into exile. Having thus purified the Saṅgha, he endeavoured to bring the monks of the Theravāda school and "the others" together for the purpose of performing the *uposatha-kamma* (q.v.) but the former unyieldingly refused. The king lost his temper, abused everybody, left the city in a rage and died suddenly thereafter.[7]

Here, the "other" monks referred to are the Abhayagirivāsins. They were not unworthy monks, as the king had just cleansed the Order. The refusal of the monks to co-operate must, therefore, have been based on doctrinal differences, which were still existing at this time, although there were no open clashes between them. Succeeding kings, such as Jeṭṭhatissa and Dāthopatissa II, befriended both parties with royal grants.

In the 9th century a member of the Vajraparvata sect in India came to reside in Abhayagiri from where he spread his teaching which is described as "secret teachings and popular with the foolish and ignorant". Some granite slabs with Tāntric formulae (see foregoing article) support the statement in the chronicles that Abhayagiri was friendly towards heterodox teachings periodically introduced from India. An inscription dating from the 11th century[8] refers to the Abhayaturāmahasā and the great literary works of the scholars dwelling there, versed in the scriptures, and endowed with the virtues of temperance, contentment and religious austerity.

The last is heard of them in the 12th century, when the "schism" appeared to be as wide as ever. As mentioned in the preceding article a conciliation was attempted by king Parākramabāhu I. In the beginning it proved to be "an exceedingly difficult task".[9] Many bhikkhus would hear nothing of reconciliation; and even to establish harmony among the bhikkhus of one school (Mahāvihāra), it became necessary to exclude the undisciplined elements from the Order and offer them lucrative wordly positions to prevent them from doing further harm. After the purification of the Saṅgha, the king set about bringing unity among the three different schools of the Mahāvihāra, Abhayagiri and Jetavana, divided by adherence to the Vetullapiṭaka.

Not a single work has been preserved as belonging to the Abhayagirivāsins. But the Chinese canon contains a sixth century translation of a work entitled *Cié-to-tao-lung* or the *Vimuktimārgaśāstra* by Upatiṣya, which, according to the considered opinion of P. V. Bapat,[10] belongs to the school of the Abhayagirivāsins. P. C. Bagchi[11] also is of opinion that the *Vimuttimagga* of Upatissa represents the Abhayagirivāda version and the *Visuddhimagga* of Buddhaghosa the version of the Mahāvihāra. There is no fundamental difference in doctrine between them sufficient to warrant the stigma of heresy. Yet the dissimilarity of certain doctrinal points, as well as their manner of treatment, would be sufficient to form a basis of divergence which would allow for co-existence without the merging of one school into the other, unless compelled by royal decree. Several of the dissimilarities touch on the method of mind control in the process of meditation. The Abhayagirivāsins accepted only 38 objects of concentration (*kammaṭṭhāna*), leaving out the objects of light (*āloka*) and of limited space (*paricchinnākāsa*). The form or shape of the concentration device may be not only circular, but even quadrangular or triangular. Upatissa recommends, but Buddhaghosa vehemently opposes, the developing of the after-image (*nimitta*) of the sublime mental states (*brahmavihāra*). In character classification the Abhayagirivāsins accepted not only the six basic classes of lust, hate, delusion, confidence, wisdom and investigation, but also various combinations thereof, making a total of fourteen classes.

---

[3] ibid. xxxvii, 2.
[4] Malalasekera: *Pāli Literature of Ceylon*, pp. 60 ff.
[5] *Mhv.* xxxviii, 75.
[6] *Nikāya-saṅgraha*, ed. Wickremasinghe, pp. 11–13.
[7] *Mhv.* xliv, 74 ff.
[8] *EZ.* I, pp. 225–6.
[9] *Mhv.* lxxviii, 14.

It is not only in the process of development of the mind but also in the philosophical analysis of material phenomena that the Abhayagirivāsins differed from what was considered orthodoxy. For they added two further phenomena to the list of 28, namely the physical phenomenon of origination (*jāti-rūpa*) and that of inertia (*middha-rūpa*). This view is rejected by Buddhaghosa[12] on the grounds that birth is included in integration and continuity (*upacaya-santati*), and that inertia is non-existent; and his commentator Dhammapāla emphasises that these views are held by the inmates of Abhayagiri monastery at Anurādhapura[13]. In this connection it is interesting to note the logical consistency of the Abhayagirivāsins. The material inertia (*middha-rūpa*) which is produced by the weather (*utuja*) is to be found even in an arahant; and hence only mental languor (*thīna*) is mentioned as a hindrance (*nīvaraṇa*), whereas the usual Theravāda enumeration of the five hindrances speaks of the combination of sloth and torpor (*thīna-middha*).

Another view, which according to the commentator Dhammapāla is that of the adherents of the school of Abhayagiri (*Abhayagirivāsike sandhāyāha*),[14] is that ascetic practices (*dhutaṅgāni*) can be also unprofitable (*akusala*), as they are concepts consisting in a name (*nāma-paññatti*).

On essential points of doctrine, however, there is perfect harmony with Theravāda, e.g., the acceptance of one single unconditioned (*asaṅkhata*), while clear-cut differences with the *Abhidharmapiṭaka* of the Sarvāstivādins, with the *Sāriputrābhidharma-śāstra* and the *Satyasiddhi-śāstra* make it evident that the Abhayagirivāsins cannot be treated as doctrinal heretics.

Although the Abhayagirivāsins are frequently said to have embraced the heresies of the Vetulyaka, there is no evidence that they went so far as to deny the actual personality of the Buddha, which is the heretical transcendentalist view (*lokottaravāda*) that the Buddha did not dwell in the human world, but that he created a material body (*nimitta-rūpamattaka*) to appear in this world, whilst residing in Tusita heaven.[15] Neither does the fact that some disciples of a teacher called Dhammaruci, belonging to the Vajjiputra Sect in India, were received at the Abhayagiri monastery[16] prove that all the heterodox views of that school were adopted by the Abhayagirivāsins. Certain theses of these Dhammarucikas were taken over, but essential doctrinal points against the accepted Theravāda of *anattā* did not find favour with the Abhayagirivāsins. The relationship between the two rival sects may be summed up as one between the conservative Mahāvihāravāsins and the liberal Abhayagirivāsins.

" The Abhayagiri monks seem to have kept up constant contact with various Buddhist sects and new movements in India, from which they derived inspiration and strength. They were liberal in their views, and always welcomed new ideas from abroad and tried to be progressive. They studied both Theravāda and Mahāyāna and ' widely diffused the Tripiṭakas ' "[17]. The Dhammarucikas of Abhayagiri are supposed to have accepted the Vetulya-piṭaka. The Vetulyas or adherents of Vetulla-vāda are well known by name both in the Sinhalese chronicles and in the commentary to the *Kathāvatthu*. They are said to have believed that the Buddha did not live on earth as a real personality, and that the Dhamma was actually preached by Ānanda. The word " Vaitulya ", however, is unknown in Sanskrit lexicons; but H. Kern has found the word as an alternate reading of " Vaipulya " in the sūtra of that name, the Sūtra of Great Development, in some Kaṣgar fragments of the *Saddharmapuṇḍarika*. And hence the Vetulyas (Vetullakas) may not have constituted a separate sect or school, especially as they are not named among the eighteen schools; and the designation then merely stands as a kind of nickname for " those of the developed doctrine ",[18] or Mahāyāna in general, in a way similar to the sobriquet " Hinayāna ", the Small Vehicle, derisively given to the Theravāda.

In the commentary on the Great Chronicle of Ceylon we find a more plausible explanation of the separation of the two communities without either of them becoming heretical in the doctrine. The community of Abhayagiri established themselves in the Abhayagiri-vihāra which was constructed by king Vaṭṭagāmaṇi. They assumed the name of Dhammarucikas 217 years after the establishment of the Dhamma in Ceylon, rejecting the *Parivāra* section of the Vinaya which, according to the orthodox view, had been recited by the Buddha.[19] It must not be forgotten in this connection that the commentator is here explaining the historical facts from the viewpoint of the Mahāvihāra. The name Dhammaruci itself is already open to different interpretations, one deriving the name from the supposed founder, another indicating the nature of the seceders : those who delight in the Dhamma, or who cause the Dhamma to shine.[20]

---

[10] *IC.* I, 3, pp. 458–9.

[11] *Sino Indian Studies*, II, p. 113.

[12] *Vism.* xiv, §71.

[13] *VismA.* 455 (Ñāṇamoli: *The Path of Purification*, p. 502, n. 31).

[14] ibid. 87.

[15] *Kvu.* xviii, 1.

[16] *Nikāya-saṅgraha*, p. 10.

[17] W. Rahula: *History of Buddhism in Ceylon*, p. 85 quoting, Hsüan-tsang, II, p. 247.

[18] H. Kern: *Verslagen en Mededeelingen der Koninklijke Akademie van Wetenschappen en Letterkunde*, (Amsterdam), 1907, pp. 312–319.

As regards their non-acceptance of the *Parivāra*, the fifth book of the Vinaya, this too can be interpreted in various ways. One is the interpretation of the Mahāvihāra, given above. But a different view will be obtained when it is noted that the *Parivārapāṭha* is " an abstract of the other parts of the Vinaya, in fact, a very much later compilation and probably the work of a Ceylon thera. In some stanzas which are found at the end of the *Parivārapāṭha*, it is stated to have been composed by 'the highly wise, learned and skilful Dīpa, after he had inquired here and there into the methods (literally, the way) followed by former teachers'." [21] Moreover, we know that the canon of the northern schools distinguishes only four and not five divisions of the Vinaya, notwithstanding the natural tendency to increase rather than retrench in the course of the years. In this light the refusal of the Abhayagirivāsins to include this work in the Vinaya-piṭaka, whereby it would receive the undeserved authority of the Buddha's word, seems more like a cleansing reform than a schism, based on differences in interpretation and texts (*atthantara-pāṭhantara-karaṇa-vasena bhedam*). But it would appear that in the course of centuries the original zeal for reform lost its keen edge and when finally a reunion of the Mahāvihāra, Abhayagirivihāra and Jetavanavihāra was proposed by the great Sinhalese king Parākramabāhu I, he succeeded, where so many others before him had failed. After this the school of the Abhayagirivāsins ceased to exist in the history of Buddhism.

It is interesting to note a somewhat similar, although much less pronounced, difference of attitude rather than of doctrine between two of the foremost Oriental universities in present day Ceylon. Both derive their monastic ordination (*upasampadā*) from the same source (Siam–Thailand); both subscribe to the fullest extent to the orthodox Theravāda ; both are equally recognised and patronised, even by the government. And yet one emphasises more the classical Pali of the traditional texts and commentaries and appears to have become somewhat constricted in its home island of Ceylon ; the other is visibly influenced by Sanskrit texts and translations, thereby assuming a wider outlook, if not from a doctrinal aspect, certainly so in practical daily life. The slight difference between them in the manner of wearing the monastic robes and in the attitude of one in actively participating in certain secular movements might be taken as reflecting these points of view. No stigma, however, can be attached to either.

H. G. A. VAN ZEYST.

ABHAYĀKARA. See ABHAYĀKARAGUPTA.

ABHAYĀKARAGUPTA (ABHAYAKĀRAGUPTA), a great scholar of the university of Vikramaśilā (q.v.). It was from this university (founded by king Dharmapāla in the 8th century A.C.) that the largest number of Indian missionaries went to Tibet.

Following the Tibetan tradition, Rai S. C. Das Bahadur[1] holds that Abhayākaragupta was born about the middle of the 9th century of the present era. Phanindranath Bose,[2] however, thinks that he flourished towards the end of the 11th century and at the beginning of the 12th century. It is said that he died in 1125 A.C. [3]

A native of Gauḍa, Abhayākaragupta was educated in the country of Magadha which was, at that time, under the sway of king Rāma Pāla. After learning the five Vidyās, or sciences, of the day : Śabdavidyā, Śilpasthānavidyā, Cikitsāvidyā, Hetuvidyā and Adhyātmavidyā, he joined the order of monks and soon became famous as a great scholar. King Rāma Pāla invited him to perform the religious ceremonies in his palace.[4] As a monk he worked hard ; he wrote śāstras in the first two watches of the day, and explained the principles of of the Dharma in the third.

There is a story told in Tibetan books about a Ḍākinī (Tibetan : mkhaḥ ḥgro-ma) who, disguised as a girl, tried to tempt Abhayākaragupta. He was, however, more than a match for her wiles. His stern morality pleased the Ḍākinī so much that she blessed him thus : " You will obtain foreknowledge during the interval between your death and rebirth. As a step towards its acquirement you must write many works on the Dharma Śāstra." She also drew his attention to the practice of making Tāntric maṇḍalas (Tibetan : Dkyil ḥkhor) or ritualistic circles. Tibetans who believe in this story think that this incident inspired Abhayākaragupta to compose several śāstric works and commentaries, such as the (1) Theṅ-wa-korsum, (2) Commentaries on Khajor (Mkhaḥ-ḥgro), (3) Man-Ṅag, (4) Ñema, and the (5) Saṅye thod-pai-nam-shé-mi-jigpa (Saṅs-rgyas thod-paḥi rnam-shes mi-ḥjigs-pa), besides criticisms on the works of other commentators.

Another story is told of how he visited the city of Carasiṃha, where the caṇḍāla king was about to make a hundred human sacrifices to his god. The appearance of a hideous snake over his head, created by magic, terrified the caṇḍāla king so much that he set his victims free at the request of Abhayākaragupta. There is yet another account which relates how Abhayākaragupta allayed the sufferings of the many hunger-stricken beggars in Sukhāvatī by giving them food and drink from his mendicant's platter, which was miraculously supplied from heaven. These stories are meant to add glory to his saintly character.

---

[19] *MhvA.* v. pp. 175–6.

[20] A. Bareau : *Les Sects bouddhiques du petit Véhicule*, p. 242; H. Kern : *Histoire du Bouddhisme dans l'Inde*, II, p. 367 (*AMG.* XI).

[21] T. W. Rhys Davids and H. Oldenberg : Introduction to *Vinaya Texts*, I, p. xxiv, *SBE.* XIII.

[1] "Lives of the Panchhen-Rinpochhes or Tasi Lamas". *JASB.* 1882, pp. 16–18.

[2] *Indian Teachers of Buddhist Universities*, pp. 81 f.

[3] *L'Inde Classique*, II, sec. 2039.

[4] *Ancient Indian Education*, R. K. Mookerji (1951) ; Tāranātha's *Geschichte des Buddhismus* (A. Schiefner) pp. 250 ff

Though Abhayākaragupta was the head of the monks belonging to the Mahāyāna school, he was respected also by the Śrāvakas. He remained at Vikramaśilā for a long time. In his day this university was under the protection of the son of king Śubhaśrī of "eastern India" (perhaps the eastern districts of Magadha). On the authority of Tibetan writers, it is said that there took place at this time a Turuṣka war in which Abhayākaragupta played an important part by invoking the aid of the Dharmapālas (i.e., the spiritual protectors of the world) and transforming the offerings with their help into eagles, who turned out the Turuṣkas. Afterwards, he cured many of poisonous snake-bites and arrested numerous bandits and robbers by the spell of his mantras. The last of the many wonders he achieved was the bringing to life of a child in the great cemetery of Himavana.[5]

Like Dīpaṅkara (Atiśa), Abhayākaragupta was a great writer as well as a translator of Buddhist texts. He was proficient in Tibetan, translating into Tibetan several of his own books in Sanskrit.[6] Some of his writings appear in the Tibetan catalogue under the name of Abhayākaragupta, and others under that of Abhyākara. He seems also to have been associated with the famous university of Nālandā, where he translated a few books. The Śrī-mahākālasādhana-nāma, Śrīmaha-kālāntara-sādhana-nāma, ¦Siddhaikavīrasādhana, Vajrayāga-mūlāpattikarma-śāstra, Kālisūryacakravaśa-(kriyā-) nāma, Gaṇacakrapūjākrama-nāma, and the Saṅkṣiptavajravārāhisādhana, were translated into Tibetan by him. It is interesting to note that all these books belong to the Rgyud-ḥgrel or Tantra group, thus confirming his reputation as a great Tāntric scholar, which is not surprising since Vikramaśilā was a great centre of Tantra. Another book, the Abhiṣeka-prakaraṇa, was composed in Sanskrit and translated into Tibetan by him. He is reputed to be the author of 26 more books, which were translated into Tibetan by various hands. They are:—Śrī-kāla-cakroddāna, Śrī-cakra-saṃvarābhisamaya, Svādhiṣṭhānakramopadeśa-nāma, Cakraśambarābhisamayopadeṣa, Śrī-sampuṭatantra-rājaṭīkā-āmnāyamañjarīnāma, Śrī-buddhakapāla-mahātantrarājaṭīkā-Abhayapaddhati-nāma, Pañha-cakramamataṭīkā-candraprabhā-nāma, Raktayamāntaka - niṣpannayoga - nāma, Gaṇacakravidhi-nāma, Vajrayānāpatthimañjarī-nāma, Vajrāvali-nāma-maṇḍalopāyikā, Niṣpannayogāvali-nāma, Jyotir-mañjarī-nāma-homopāyikā, Ucchuṣmajambhala-sādhana-nāma, Bodhipaddhati-nāma, Śrī-mahākāla-karmasambhāra, Vajramahākālakarmoccāṭanābhicāra-nāma, Vajramahākālakarmavibhaṅgābhicāra-nāma, Vajramahākālakarmakāyastambhanābhicāra-nāma, Vajramahākālakarmavākstambhanābhicāra-nāma, Vajramahākālakarmacittastambhanābhicāra-nāma, Vajramahākālakarmabhavaśoṣaṇābhiśāpa-nāma, Vajramahākālakarmābhicārapratisañjīvanaśāntikarman-nāma, and the Upadeśamañjarī-nāma-sarvatantrotpannopapannasāmānyabhāṣya, all of which belong to the Tantra group. Besides these, two works of the Mdo-Ḥgrel or sūtra group were written by him: the Āryāṣṭasāhasrikāprajñāpāramitāvṛttimarmakaumudī-nāma, and the Munimatālaṅkāra. Yet another book, the Vajramahākālābhicārahoma-nāma, which, according to some was written by Nāgārjuna, is also credited to him. It is more probable that Abhayākaragupta collected together the instructions of Nāgārjuna and compiled this book.[7] The following works are also recorded in Cordier as having been composed by Ācārya Mahāpaṇḍita Abhayākaragupta: (1) Bodhisattvasaṃvaragrahaṇa-vidhi (III, 333), (2) Jñānaḍākinīsādhana (II, 100), (3) Kālacakrāvatāra-nāma (II, 22), and (4) Śrī-Mañjuvajrādikramābhisamayasamuccaya-niṣpannayogāvali-nāma(III,230).

Thus Abhayākaraputa was well known both in India and Tibet. In the Tengyur he is sometimes called Paṇḍita, Mahāpaṇḍita, Ācārya, Siddha and Sthavira. His name in Tibetan is Ḥjigsmed ḥbyuṅ-gnas sbas-pa or Ḥjigs-med ḥbyuṅ-gnas sbaspaḥi shabs (i.e., Abhayākaraguptapāda), and his influence on Tibetan Buddhism was very great. The question whether he visited Tibet remains to be decided. It seems, however, probable that he did; he is worshipped even now as a saint there.

T. Rajapatirana.

ABHAYA (-LIPI), one of the many scripts under the control (*nīti*) of a bodhisattva, listed in the *Mahāvastu* in the section dealing with the seventh Bodhisattva-bhūmi. This script was probably used by a people of the name of Abhaya (*Mhvu.* I, 135, 7: 'Bhaya).

ABHAYAMĀTĀ, a theri who had been a courtesan (*nagarasobhinī*), named Padumāvatī in Ujjeni. King Bimbisāra of Rājagaha hearing about her beauty wished to see her and informed his chaplain (*purohita*) about it. By the power of spells the *purohita* called the yakkha Kumbhīra with whose help the king's desire was fulfilled. When she informed the king that she had conceived a child, he sent word to say that if she had a son, he would like to see him.

A son was born and named Abhaya (*ThīgA.* 39) whereupon Padumāvatī came to be known as Abhayamātā. Abhaya is generally referred to as Abhayarājakumāra.[1] But the commentator of the *Therīgāthā* does not call him 'rājakumāra' (*ThīgA.* 39–41).

When the boy was seven years old, he was sent to the king who brought him up with the princes of the court. Later, Abhaya renounced the world and entered the Order. His conversion and ordination are described in the *Theragāthā* (*vv.* 26, 98), but there no reference is made to his mother. She later heard the doctrine from her son, became a bhikkhunī, and before long attained arahantship. (*ThīgA*. 39). In the two verses attributed to her in the *Therīgāthā* (*vv.* 33-34) it is said that, in order to attain arahantship, she recalled and repeated the verse wherewith her son had admonished her.

---

[5] *JASB.* 1882, p. 18.

[6] *L' Inde Classique* II, Sec. 2029, 2039, 2042.

[7] *Indian Teachers of Buddhist Universities*, op. cit. pp. 88–90; and *Sādhanamālā*, II (*GOS.* No. xli), Benoytosh Bhattacharyya, pp. xc-xci.

[1] *DPPN.* But Āmrapālī is mentioned as his mother in the Mūla Sarvāstivāda Vinaya (*GM.* III, 2. p. 22).

In the time of Tissa Buddha she saw the Buddha going round for alms and offered him a spoonful of food (*ThīgA*. 39). As a result she was born thirty-six times as queen among gods, and fifty times as queen among men (*Ap*. p. 517).

Abhayamātā is not the same as Abhayā therī (No. 2). The latter was a companion of Abhayamātā, who being delighted at her (Abhayamātā's) ordination, herself became a nun and lived with her in Rājagaha (*ThīgA*. 41).

Probably Kaṭacchubhikkhadāyikā of the *Apadāna* is to be identified with Abhayamātā of the *Therīgāthā*.

INDUMATIE KARUNARATNE.

ABHAYAṂDADA (meaning "giving security") is used as an epithet of bodhisattvas (*Śikṣ*. 176.5) especially of Avalokiteśvara. It also indicates a supernatural ray emitted by bodhisattvas (ibid. 338.9). This "Safety-giving Ray" is one of the 'Rays' emitted by the bodhisattvas. Touched by this 'Ray', beings are set free from all misfortunes. Those to whom safety is thus offered are prevented from killing living creatures (ibid.).

ABHAYAṄKARĀ, name of a world system (*lokadhātu*) which existed as many world ages (*kalpas*) ago as there are atom particles in a hundred 'Buddha fields' (*Buddhakṣetraś ataparamānurajaḥ-samānām kalpānāṃ parena*). In this world system was a world age, Gatipravara by name. Moreover, in the midst of this world system was a world named Kṣamāvatī of four continents in the midst of which in Jambudvīpa was situated the capital city of Drumameruśrī, the foremost of 84,000 crores of cities (*Gvyū*. 398, 20).

ABHAYAṄKARA-TATHĀGATA (離怖畏 Li-fu-wei) one of the five Tathāgatas closely associated in the Segaki ceremony or the ceremony of alms-giving to the spirits of the departed (*preta*). The *preta* who prays to this Tathāgata could obtain food, and is able to be reborn in heaven. He is freed from fear. Kūkai (774–835 A.C.) in his Hizōki states that Abhayaṅkara-Tathāgata corresponds to the Buddha Śākyamuni, and that he occupies the northern region (Moc. II, 1270a).

ABHAYAṄKARĪ, one of the 39 dhāraṇīs found in the *Dhāraṇīmantrasaṅgraha*. These dhāraṇīs are designed for averting various evils, or securing certain desired blessings. All of them have been attributed to Śākyasiṃha himself who declares that he had got them from previous Buddhas, or designed them himself by his miraculous power. Each dhāraṇī is preceded by a brief account of the circumstances which led to its origin and is followed by an enumeration of the benefits to be derived by wearing it enclosed in an amulet or hearing it frequently repeated (*The Skt. Buddhist Lit. of Nepal*, Rajendralal Mitra, pp. 292 f.).

ABHAYAPRADA, the name under which a certain wealthy merchant of Śrāvasti who lived in the time of the Śākyamuni will become a Buddha. His story is contained in the *Avadānaśataka* (26-29).

When the Buddha was residing in Anāthapiṇḍada's grove a war broke out between king Ajātaśatru of Magadha and Prasenajit, king of Kośala. Prasenajit, being utterly routed in battle, took refuge in Śrāvasti and was lamenting over his plight, when the merchant paid him a visit and offered him a large heap of gold to be used as he wished. The king, thereupon, sent spies all over his country and succeeded in defeating Ajātaśatru, who was captured alive and taken before the Buddha. The Buddha urged Prasenajit to release his captive, observing, "the victorious begets enmity, the vanquished is overwhelmed with sorrow; who is at peace lives in comfort having abandoned conquest and defeat". Prasenajit granted the merchant a boon. The latter wished to be allowed to rule the kingdom for a week. His wish being granted, the merchant invited the community of monks headed by the Buddha to accept food from him for seven days. He also sent messengers to Prasenajit and his court as well as to the inhabitants of Kāśi and Kośala asking them to act as they pleased and to live in comfort. They should, however, take refuge in the Buddha, the Dhamma and the Saṅgha and, although enjoying their meals at his own expense, they were to pay their respects to the Tathāgata. At the end of the week the merchant prostrated himself at the feet of the Buddha and expressed his aspiration to become a Buddha himself. The Buddha smiled and, on being questioned by Ānanda, proclaimed that, at the end of three incalculable world ages[1], the merchant would become a Buddha, Abhayaprada by name.

T. R.

ABHAYAPRADĀ-NĀMA-APARĀJITA. See ABHAYATĀDĀNA-NĀMA-APARĀJITA.

ABHAYAPURA (1), a royal city. In the *Bahubuddhasūtra* of the *Mahāvastu* (III, 234) we are told that when Supātra was the Tathāgata, the royal city (*rājadhānī*) was named Abhayapura (Abhayapurā). In keeping with the general descriptions of such cities as given in this sūtra, Abhayapura is further described as having been twelve yojanas in length (probably from east to west; Jones, trsl. p. 226) and seven in breadth from south to north. It was surrounded by seven walls of gold and seven rows of palm trees, bright and beautiful and of seven colours (*saptavarṇa*: op. cit. p. 226; Jones, trsl. "made of seven precious substances "). In every respect it was like the royal city of Puṣpāvatī which, too, had a pillar named Valayā, which was bright and beautiful and of seven colours.

---

[1] Though the Pali tradition contains many references to the battles between Ajātaśatru and Prasenajit (e.g., *S*. I, 82 ff; *J*. II, 403 f., IV, 343 f., *DhA*. III, 259), nowhere does it record the above story (cf. Feer, *AMG*. XVIII, p. 49).

Here, in Abhayapura, Supātra the Tathāgata preached the "word of the renowned calm" (*kṣema-vaistārikaṃ prāvacanaṃ*: op. cit. p. 227, n. 1), and proclaimed the Tathāgata Varuṇa.

T. R.

ABHAYAPURA (2), the capital city of king Abhaya (No. 3).

ABHAYARĀJAKUMĀRA, a popular appellation of 'prince' Abhaya, who, perhaps, was so known in order to distinguish him from the other Abhayas of his time.

He was a son of king Bimbisāra. This is stated in the *Apadāna*, in the verses ascribed to Abhaya, as well as in a few commentaries (*Ap.* II *v.* 22; *MA.* III, p. 108; *ThagA.* I, 87-88). His mother, according to one of these commentaries, was Padumāvatī the courtesan of Ujjeni (*ThīgA.* xxvi), also known as Abhayamātā (q. v.).

In the *Apadāna*, Abhaya recounts that having fallen among evil friends he was beguiled by the religious teacher Nigaṇṭha Nātaputta. Nātaputta taught him a question which Abhaya promised to put to the Buddha, and which they both thought would considerably embarrass him.[1] The implications of this question and the Buddha's reply are fully discussed in the *Abhayarājakumāra Sutta* (q.v.) of the *Majjhima Nikāya* (Sutta 58). The question that Abhaya asked at his own residence, after having invited the Buddha there, was whether the Tathāgata uses such language as may be unpleasant to others and disliked by them. The Buddha's answer so impressed Abhaya that he enquired whether the Buddha anticipated such questions and had answers ready, or whether he answered them spontaneously. Before taking his leave of the Buddha, Abhaya expressed a wish that he be accepted as a lay disciple.

Apparently, there were other occasions when he met the Buddha. At one such meeting at Gijjhakūṭa, when he discussed the view of Pūraṇa Kassapa that both non-knowledge as well as knowledge had neither cause nor reason, the Buddha replied that they were both conditioned in that they were the result of the 'hindrances' (*nīvaraṇāni*) and 'factors of enlightenment' (*bojjhaṅgāni*) respectively. Abhaya was convinced, and being unable to contain his admiration for the Buddha, he declared that his fatigue both physical and mental evinced during his climb to Gijjhakūṭa had been all allayed and the dhamma realised (*abhisameto*) by him (*S.*, *Bojjhaṅga Saṃyutta*, sutta 6).

This 'realisation of the dhamma' is probably synonymous with the comprehension of the Four Noble Truths which marks the moment of the attainment of *sotāpatti*. That at least is the sense in which this expression has been often employed in the texts. But the question whether Abhaya was here declaring his attainment of *sotāpatti* cannot be adequately pursued in view of the fact that the commentary makes no allusion to it and also because of two other commentarial traditions which contradict one another as to the occasion when such a spiritual change took place.

In the *Theragāthā* commentary (I, 58) he is said to have attained *sotāpatti* when the *Tāḷacchigalūpama Sutta*[2] was preached, while according to the *Dhammapada* commentary (III, 166 f.) this happened after the Buddha had discoursed to him in connection with a nautch girl's death that occurred scarcely a week after she had been presented to Abhaya by his father the king.

The king is said to have given her over to Abhaya in recognition of his services when he quelled a frontier rebellion. Nothing, however, is said of his military skill except that in the *Abhayarājakumāra Sutta*, he himself claims to be a well-known charioteer skilled in the various parts of a chariot (*M.* I, 396). The king is also said to have bestowed on him his kingdom for seven days, during which time Abhaya enjoyed regal splendour within the confines of his house.

But, in spite of his having received such a rare honour, Abhaya never succeeded to the throne. He probably had no such aspirations as there was already prince Ajātasattu, the legitimate son of Bimbisāra, and according to the commentarial tradition, Abhaya was so deeply moved when his father died, that he eventually decided to become a monk.

Before his admission into the Order, Abhaya probably was the father of the celebrated physician Jīvaka. This, however, has been denied in the Vinaya in an episode where Jīvaka himself questions Abhaya about his parentage. Abhaya, while claiming to be as ignorant as Jīvaka on that matter, takes full credit for having brought him up (I, 269). As against this statement of the Vinaya, the *Aṅguttara* commentary records that Jīvaka's father was Abhaya and that his mother was the courtesan Sālavatī (*AA.* I, 399).

The Vinaya tradition seems to reflect a deliberate attempt to safeguard the reputation of Abhaya and Bimbisāra. It not only depicts Abhaya as innocently ignorant of Jīvaka's paternity, but says further that having accidentally discovered Jīvaka as an infant discarded on a heap of rubbish and on the verge of being pecked by crows, he took pity on the child and had him removed to the inner city to be brought up by nursing mothers (I, 269). Nothing is said of the child's paternity. Abhaya's conduct may have been prompted either by a sense of social service, or a feeling of guilt that the child was his own. The Vinaya tradition seems to imply the former; but the latter consideration is the more likely as Abhaya himself since his seventh year had been brought up by Bimbisāra for no other reason than that he was an illegitimate son of the king (*ThīgA*. xxvi, 39). It is again significant that this fact is mentioned only in a commentary which belongs to the sutta tradition. The Vinaya does not even vaguely allude to it—an indication that it recorded nothing that was prejudicial to the reputation of the king.

---

[1] Jacobi has stated that this Abhaya has been frequently mentioned in the legends and canonical works of the Jains (*SBE.* XLV. Introduction xv. n. 1).

[2] This is probably a misprint for *Ṭāla-chiggalpama Sutta*.

In the *Abhayarājakumāra Sutta*, too, Abhaya is closely associated with a child for whom he evidently had great affection; that child might well have been Jīvaka, but unfortunately his identity and paternity have nowhere been revealed either in the sutta or its commentary.

Abhaya is said to have won arahantship not long after his entry into the Order. That this was the result of his having listened to the eloquent words of the Buddha is stated in the one and only verse ascribed to him in the *Theragāthā* (ekanipāta *v.* 26). The *Therīgāthā*, too (dukanipāta *v.* 33), has incidentally recorded another of his verses along with one other ascribed to his mother who, after her entry into the Order of nuns, was called Abhayamātā. That verse was an admonition to his mother that she should reflect on the body from head to foot as foul and rotten. That this advice helped her to win deliverance is acknowledged by his mother.

Abhaya's first association with a Buddha is said to date from the time of Buddha Padumuttara (*Ap.* II, 502 f.). He had then been a preacher of the dhamma and out of reverence for the Buddha is said to have always prefaced his sermons by reciting four laudatory stanzas in honour of the Buddha. As a result of the merit so accumulated he escaped being born in any of the woeful states of existence for one hundred thousand aeons. The *Theragāthā* commentary also associates him with Buddha Vipassī to whom, it is said, he made an offering of *keṭaka* flowers (I, 87). The verses that allude to this incident also occur in the *Apadāna* where, however, they are ascribed to a thera named Keṭakapupphiya (II, 449 f.). It is doubtful whether Keṭakapupphiya was another appellation of Abhayarājakumāra. As Malalasekera suggests, that probably was just a title of another thera whose real name was Abhaya (No. 2 in *DPPN*.). Such titles were common in ancient times and were used to signify a special virtue or quality that was characteristic of the person, e.g., Abhaya Sārthavāha, Abhaya Dīghabhāṇaka, Abhaya Duṭṭhagāmaṇi, Abhaya Cora, &c., but for which it would have been scarcely possible to distinguish one Abhaya from another.

H. S. C.

ABHAYARĀJAKUMĀRA SUTTA, a discourse of the Buddha preached to Abhayarājakumāra when the Buddha visited Abhaya's house in compliance with an invitation to accept alms there (*M.* No. 58). The Buddha was invited while he was residing in Veḷuvana at Rājagaha but the invitation was really a pretension to courtesy, the real purpose being to embarrass the Buddha with a question that was a dilemma.

Abhaya learnt the question from Nigaṇṭha Nātaputta who induced him to put it to the Buddha on the grounds that Abhaya's fame would spread once it is known that he had raised an argument against the recluse Gotama.

The question was whether the Tathāgata uses such words as may be unpleasant and disagreeable to others. And the nigaṇṭha surmised that if the Buddha answered in the affirmative, it would show him up as being no different from a worldling (*puthujjana*), but that if he answered in the negative he could be called a liar because his use of such language had provoked and enraged Devadatta.

But no sooner was the question asked than came the Buddha's reply that it could not be answered directly (*ekaṃsena*)[1]. That alone was enough for Abhaya to acknowledge the greatness of the Buddha over the nigaṇṭhas. The Buddha then proceeded to explain that irrespective of whether his words would ultimately be pleasant and agreeable to people or not he would utter them when he knew that it was the proper time (*kālaññū*) to do so, and provided certain necessary conditions were present, namely, that he was aware that what he uttered was a fact (*bhūtaṃ*), was real (*tacchaṃ*) and would conduce to the person's welfare (*atthasaṃhitaṃ*). If any one of these conditions was absent he would not speak. This, said the Buddha, was due to his sympathy for beings (*sattesu anukampā*) which he likened to Abhaya's sympathy for a child who happened to be then in his arms.

So greatly was Abhaya impressed by the manner in which the Buddha answered his question that he asked him whether he anticipated such questions and had even thought out answers to them or whether he answered them spontaneously. The Buddha replied that since the *dhammadhātu*[2] had been realised by him, he answered them spontaneously very much as Abhaya who was a skilled charioteer would have spontaneously named the various parts of a chariot in case he were questioned about them.

The discourse ends with Abhaya's entreaty that he be accepted by the Exalted One as a lay disciple (*upāsaka*).

H. S. C.

ABHAYARĀJAKUMĀRA VATTHU. This narrative contains an episode of the life of Abhayarājakumāra. He was deeply grieved over the death of a nautch girl who had been presented to him by the king his father, a week earlier. Abhaya visited the Buddha at Veḷuvana to find comfort (*DhpA.* No. 4).

The Buddha first consoled him by stating that the amount of tears that Abhaya had likewise shed during a number of lives each time that this very woman had died was, indeed, beyond measure. Having thus considerably lessened his grief, the Buddha preached to him about the dangers of affection, in a stanza in which he compared a living being to a decorated royal chariot where only fools sit complacently[3]. But discerning ones, says the Buddha, find no attachment therein.

---

[1] *Na kho'ttha rājakumāra ekaṃsenāti.* This meant, says the commentary, that the question could not be answered absolutely, for the Tathāgata may or may not utter such words, and in case he does utter, that would be merely because he sees a benefit resulting therefrom. Otherwise he could remain silent (*MA.* III, 109).

[2] The commentary explains this word as being synonymous with omniscience—*sabbaññuta ñānassa etaṃ adhivacanaṃ* . . . . (*MA.* III, 113).

Having listened to the words of the Buddha, Abhayarājakumāra is said to have attained the first fruit of enlightenment (*sotāpattiphala*). But according to other accounts (see ABHAYARĀJA-KUMĀRA), his spiritual awakening took place under different circumstances.

However that may be, it is worth noting that in the present account the Buddha is made to address his words, compressed in the metaphor of a royal chariot, in a manner that would be most intelligible to Abhayarājakumāra who, according to a sutta of the *Majjhima Nikāya*, was himself an excellent charioteer (*Abhayarājakumāra Sutta*, *M*. No. 58).

H. S. C.

ABHAYARĀJA PARIVEṆA, a foundation in Ceylon attached to Vanaggāmapāsāda Vihāra, both of which were the works of king Vijayabāhu IV (1271-1273 A. C.). They were built in Sindhūravāna where the king arrived from Gaṅgāsiripura (Gampola) on his return from pilgrimage to Sumanakūṭa. It is mentioned that the pariveṇa was built in the name of his father Parākramabāhu II. It was endowed with villages, fields and various other gifts which, however, are not specified (*Mhv.* lxxxviii, 48 f.).

ABHAYASAMĀNA SUTTA is in reality the *Abhaya Sutta* of *A*. II, 173. The confusion has probably arisen from the text of Jānussoni's words to the Buddha : " There is no one subject to death, who does not fear" (*n'atthi yo so maraṇadhammo samāno na bhāyati*). The uddāna, however, which gives in verse form the titles of the suttas in each chapter, describes the first five suttas as : *Yodhā pāṭibhogasutaṃ abhayasamaṇasaccena pañcamaṃ* : the warrior (*yodhajīva*), surety (*pāṭibhoga*), hearsay (*suta*), fearless (*abhaya*), recluse (*samaṇa* or *brāhmaṇa-sacca*).

ABHAYA SUTTA (1). There are several suttas under this name, but not all deal with the same subject of fearlessness (*abhaya*). There is, e.g., the *Abhaya Sutta* which occurs in the *Saṃyutta Nikāya* in the chapter on the factors of enlightenment (*bojjhaṅgasākaccaṃ*), in the *Bojjhaṅga Saṃyutta* (V, 126). Here the name is derived from the Licchavi prince called Abhaya (No. 10), who asked the Buddha about the teaching of Pūraṇa Kassapa that deeds had no result (*ahetuvāda*). But the Buddha replied that both the lack of knowledge and understanding (*aññāṇa-adassana*), as well as wisdom and insight (*ñāṇadassana*), have their roots (*hetu*) and conditions of arising (*paccaya*). The first find their roots in lust of the senses (*kāmarāga*), ill-will (*byāpāda*), sloth and torpor (*thīnamiddha*), excitement and worry (*uddhaccakukkucca*) and perplexity (*vicikicchā*), which collectively are called hindrances (*nīvaraṇa*). The latter, wisdom and insight, find their roots and conditions of arising in the cultivation of mindfulness (*sati*), investigation of truth (*dhammavicaya*), energy (*viriya*), rapturous joy (*pīti*), tranquillity (*passaddhi*), concentration (*samādhi*) and equanimity (*upekkhā*), which are collectively called the seven factors of enlightenment (*sambojjhaṅga*).

ABHAYA SUTTA (2), dealing with the subject of the fearless (*abhaya*), occurs in the Book of Fours of the *Aṅguttara Nikāya* (II, iv, sutta 184).

The discourse is the result of a statement made by the brāhman Jāṇussoṇi who, although a follower and great admirer of the Buddha, was keen on listening also to other teachers like Subha Todeyyaputta (*M.* II, *Subha Sutta*) and Pilotika (*M.* I, *Cūḷahatthipadopama Sutta*) and comparing these different views or investigating their claims. Jāṇussoṇi expresses the view that any being subject to death fears the thought of death. The Buddha in reply does not dismiss this statement *in toto* but, while admitting that some beings subject to death fear the thought thereof, says that there are also beings, equally subject to death, who do not fear and tremble at the thought of death. This view is then further developed by the Buddha, who gives four classes of beings who fear the thought of death, and four classes who do not so fear.

First of all there is the person who in respect of the pleasures of the senses is not free from lust, from desire, from affection, from longing, from passion, from craving. When a serious illness overtakes him, he is grieved that he will have to forego the pleasures of the senses, and is afraid of death. Then there is the person who is not free from lust and passion as regards his body (the seat of sensation). He too will lament in the case of a serious illness that he will lose this instrument of enjoyment, and he too will be afraid of death. Further, there is the person who when afflicted by a serious illness will reflect that he has not done any noble or wholesome deed, that all his deeds have been evil, cruel and stained, that after his death he will go to the place he deserves ; and he too will be afraid of death. Finally, there is the man who is undecided as to the worthiness of the Buddha, his teaching and the Order, the usefulness of the training, the dependency of things originating, one who is so full of wavering that he is unable to attain the goal by learning through questioning (*AA*. III, p. 161), and cannot come to a conclusion as to the true Dhamma. In a severe illness he too will be afraid of death, due to his uncertainty.

But then there are four types of beings who do not tremble in fear at the thought of death, even if they are stricken by a severe illness. There is the person who is free from lust in respect of the pleasures of the senses, one who is free from passion as regards his body, one who has performed noble deeds and skilful actions in protection of the weak, and one who does not entertain any thoughts of doubt but has reached a convincing conclusion, whereby he has no fear of death although being subject thereto.

---

[3] The word used in the stanza for living being is *loka* (world). But the commentary has explained this as meaning " one's own existence that is comprised of the aggregates and the like that are reckoned in terms of world. " (Ibid).

ABHAYA SUTTA (3) occurs in the Book of Nines (*navaka-nipāta : A.* IV, 455) where it forms one of a series of twenty suttas, abbreviated in the text, as all are drawn up according to an identical pattern with a mere change of subject. The fearless state (*abhayaṃ*) is brought about by entering and abiding in the four states of mental absorption (*rūpa-jhāna*), the four immaterial spheres (*arūpa-jhāna*) and the cessation of perception and feeling (*saññā-vedayita-nirodha*) through the complete destruction of the mental intoxicants (*āsava*).

ABHAYATĀDĀNA-NĀMA-APARĀJITA (Tib. *Ḥphags-pa gshan-gyis mi-thub-pa mi-bjigs-pa sbyin-pa shes-bya-ba*), a Tantric work found in the Tibetan Kangyur. This was translated into Tibetan, revised, and edited by the Indian scholar Prajñāvarma, the great Tibetan translator Ye-Ses-Sde and others (*ŌM.* No. 297 & 553—fragment). The Tōhoku Catalogue of the Sde-dge edition records this work as *Abhayapradā-nāma-aparājita* (Nos. 708, 928). It is a collection of mantras, conferring courage on a devotee.

ABHAYAVĀPI. Paṇḍukābhaya, a pre-Buddhist king of Ceylon, constructed this reservoir in Anurādhapura which he founded as the capital city (*Mhv.* x, 89). The reservoir used to go dry sometimes. Once king Devānampiya Tissa, the first patron of Buddhism in the country, had its dried clay collected in lumps. These were raised into a pile as high as an elephant and on the top he deposited the collar-bone relic of the Buddha, which had been secured from India, until a worthy thūpa could be erected to house the sacred object (xvii, 35 f.). The Maricavaṭṭi Vihāra of Duṭṭhagāmaṇi overlooked Abhayavāpi, for a great and beautiful hall of the vihāra is described as having been carried on piles into the reservoir (xxvi, 20). King Bhātikābhaya had the water of the reservoir pumped by machines and sprayed from the summit on the flowers offered by him at the Mahā Thūpa (xxxiv, 45 f.). The sheet of water was not of exceptional size, the surface area now being about 255 acres. The greatest depth, in olden times, was about twenty-two feet near the sluice. The embankment is a little over a mile long. Abhayavāpi has been identified with the modern Basavakkuḷam (Parker: *Ancient Ceylon*, pp. 360 f.). See also ANURĀDHAPURA.

D. T. D.

ABHAYA VIHĀRA, one of the names for the famous establishment in north Anurādhapura, Ceylon, better known as Abhayagiri.

ABHAYEBALĀKAPĀSĀNA. It was a spot which was incorporated in consecrating the sīmā-boundary of Mahāvihāra marked out by king Devānampiya Tissa soon after the formal establishment of Buddhism in Ceylon. The name was derived from the fact that it was on the Abhayavāpi (*Mhv.* Appendix B, 13; *Mhbv.* pp. 135-6).

ABHAYUPASSAYA, one of the two nunneries built by king Mahāsena in Ceylon, the same as ABHAYA, No. 13 (*Mhv.* xxxvii, 43; *MhvA.* II, p. 685).

ABHAYUTTARA, one of the names for the famous establishment in north Anurādhapura, Ceylon, better known as Abhayagiri.

ABHAYŪVARA. It is the name of the eighth *bhāṇavāra* or portion for recitation of the first Khandhaka of the *Mahā Vagga* of the *Vinaya-piṭaka.* This bhāṇavāra deals largely with cases of persons—young or old, reputed or notorious, healthy or diseased, and of whatever social standing—who successfully sought entry into the community of monks merely to ensure their own safety and security. When this was known, the Buddha was often requested to enjoin a rule which would each time prevent such exploitation of the liberty to seek admission into the community of monks (*Mahāvagga*, pp. 71 f.).

As a result there was gradually formed a code of rules which delcared it to be an offence (*dukkaṭa* q.v.) for a monk to admit into the Order of monks any of the following: namely, (1) a person suffering from one or other of the following diseases, namely, leprosy (*kuṭṭha*), boils (*gaṇḍa*), eczema (*kilāsa*), consumption (*sosa*) and epilepsy (*apamāra*), (2) a person in the king's service (*rājabhaṭam*), (3) a thief who wears an emblem (*dhajabaddha*), (4) a thief who has broken out of jail (*kārabhedaka cora*), (5) a thief proclaimed to be killed at sight (*likhitaka cora*), (6) a person punished by being scourged (*kasāhata*), (7) a person punished by branding (*lakkhaṇāhata*), (8) a debtor (*iṇāyika*), (9) a slave (*dāsa*), (10) a boy of less than fifteen years (*ūnapannarasavassa*) "unless that boy has the capacity to scare crows" (a mere indication of the minimum strength). The code also contains other rules not relating to *dukkaṭa* offences properly so called as, for instance, that a monk admitting a person into the community should seek permission from the community to shave the hair of the head close, or, that a monk ordaining a person under twenty years of age should be dealt with not only according to *dukkaṭa* rules but also to *pācittiya* rules. The penultimate rule of this section disallows a monk from having two novices to attend on him, while the last rule decrees that a monk possessing special qualifications may live five years in dependence (i.e., under a teacher's guidance), whereas an inexperienced monk should do so all his life.

H. S. C.

ABHIBHĀYATANA, a contraction of *abhibhū āyatana*, meaning a stage of mastery over the senses. This power of having conquered (*abhibhavati*) is frequently detailed in the canonical texts of the *Dīgha-*, *Majjhima-*, and *Aṅguttara Nikāyas* as comprising the following eight stations or stages (*āyatana*), not to be confused with the twelve spheres of perception of sense organs and objects for which the same term *āyatana* (q.v.) is used.

" When anyone, being conscious of the material qualities of the body in his own person, sees forms exterior to himself—be they limited, fair or foul—and when he has mastered them with the thought: I know, I see, and when he, conscious thereof, enters into a state of mental absorption, that is the first stage of mastery" (*A.* IV, 305 ; *M.* II, 13, &c.).

The second stage differs from the first in that the forms exterior to himself are known and seen to be immeasurable, fair or foul.

The third and fourth stages of mastery refer equally to exterior forms, respectively known and seen to be limited or immeasurable, but in these two stages one is unaware of the material qualities of the body in one's own person, consciousness being confined only to external forms.

The four remaining stages of mastery over the senses are identical in that one remains unconscious of the material qualities in one's own body ; they differ in that the external objects appear in various hues of blue, of yellow, of red, and of white. And with this conscious thought one enters into a state of mental absorption.

These states of mental absorption (*jhāna*, q.v.) are thus called 'positions of mastery', because the sphere (*āyatana*) in which they arise is one of overpowering (*abhibhū*) knowledge. Though they are similar in object to the various devices for concentration (*kasiṇa*), they are dissimilar in culture (*DhsA.* 187 : *samāne pi ārammaṇe bhāvanāya asamānattāya*). Except for the first two stages, there is no perception of material qualities in one's own body, because that is not the object of mastery. Here the external objects are to be mastered. And these objects are known and seen as either limited, through initial application of mind (*vitakka*), or immeasurable, through delusion (*moha*) ; the beautiful is suited to a predominantly hateful character, and the ugly to a character ruled by lust (ibid. 189 ; cp. *Vism.* pp. 82 f.).

Thus the earth device (*paṭhavī-kasiṇa*) for purpose of attaining mental absorption (*jhāna*) is mentioned as the basis for the acquisition of the first four stages of mastery by the limited and measureless methods, while the four colour devices are given as the bases for the acquisition of the final four stages of mastery by the methods of fairness and ugliness, all according to one's particular character (*Vism.* pp. 92 f.).

The stages of mastery then become bases for transcendence of both boredom and delight, fear and dread, cold and heat, hunger and thirst, contact with insects and creeping things, abusive and hurtful language, painful, miserable and even deadly feelings—all these are but the beginning of ten blessings (*ānisaṃsa*) which may be anticipated by him who cultivates mindfulness, and which culminate in the extinction of the mental intoxicants (*āsavānaṃ khaya*) and the deliverance of heart and mind (*cetovimuttipaññāvimutti* : *M.* III, 97 , 99).

H. G. A. v. Z.

ABHIBHŪ (1), a bodhisatta, mentioned in the *Anāgatavaṃsa* (the Book of Prophecy) at the end of the *Metteyya Sutta* (*JPTS.* 1886, p. 37). He is said to have obtained the assurance (*vivaraṇa*) of his future enlightenment from Gotama, the Buddha, that he will be the sixth in the line of succession which begins with Metteyya.

ABHIBHŪ (2), a monk, disciple of Sikhī Buddha. The *Aṅguttara Nikāya* (III, 80) merely calls him a disciple (*sāvaka*) but the *Saṃyutta Nikāya* (VI, 2, 4) and *Buddhavaṃsa* (xxi, 20) as well as the commentaries describe him as one of two chief disciples of that Buddha (*J.* I, p. 41 ; *DA.* II, p. 417 ; *ApA.* p. 45).

According to the *Saṃyutta Nikāya*, Abhibhū goes with Sikhī Buddha to one of the Brahma worlds where, at the Buddha's request, Abhibhū preaches the dhamma to a whole host of Brahmās who are surprised that a disciple should have preached to them in the very presence of his Master. At the request of the Buddha, Abhibhū is said to have further agitated the Brahmās with many miracles which culminated in making his voice ring in the thousand world systems. According to one commentary he even made himself visible to his hearers everywhere (*DA.* II, p. 417).

His words, contained in two gāthās, exhort his listeners to yield their hearts to the Buddha's teaching and to be for ever diligent in order to end suffering. The same verses occur in other contexts as well, where they have been ascribed sometimes to the Buddha Gotama, and at other times to a thera named Abhibhūta (q.v.) and to devas.

In the narrative of the visit Sikhī Buddha addresses Abhibhū as *brāhmaṇa*, while in the commentary thereon he is called *rājaputta* (*BuvA.* p. 202). The apparent inconsistency is perhaps due to the fact that brāhmaṇa here means a saint[1] and rājaputta indicates the class or caste to which he originally belonged. The commentarial tradition also represents him as one who had attained to the perfection of wisdom (*paññāpāramiyā matthakaṃ patto* : *DA.* II, p. 417).

The *Apadāna* (I, 84) says that once seven fragrant and colourful flowers were offered to Abhibhū by a hermit who later became the thera Adhopupphiya.

H. S. C.

ABHIBHŪ (3). This word sometimes used metaphorically as a compound [2], to mean " overcoming, vanquishing ", has been used in the *Brahmajāla* and *Paṭika Suttas* of the *Dīgha Nikāya* as an epithet of Brahmā, in the familiar phrase *abhibhū anabhibhūto* which means " the vanquisher, who has not himself been vanquished " (*D.* I, 188 ; III, 29 ; *It.* 122). The phrase is again used by the Buddha in the *Pāsādika Sutta* (*D.* III, 135) to describe an essential quality of the Tathāgata.

---

[1] Cp. definition of *brāhmaṇa* as *bāhitapāpadhamma* at *Ud.* p. 4 and *Brāhmaṇavagga* of *Dhp.*

[2] *A.* IV, 95, *kodhābhibhūto* ; *Sn.* 99, *tuvam mārābhibhū muni* ; *Sn.* 212, *kāme abhibhuyya* ; *Sn.* 122, *sabbalokābhibhuṃ vīram.*

In the *Mūlapariyāya Sutta* of the *Majjhima Nikāya* (I, 2) its connotation is not clear and may apply to a species or state of being. Here, the Buddha, while indicating the numerous processes which the person, uninitiate in the dhamma, mistakenly regards as entities, lists liquid, heat, motion, beings, devās, Pajāpatī, Brahmā, Ābhassarā, Subhakiṇṇā, Vehapphalā, Abhibhū, dwellers in the planes of infinite ether, of infinite consciousness and so on up to Nibbāna. In the *Brahmanimantaṇika Sutta*, the Buddha repeats the same list, saying that knowing each of them to be "not-self", and to be not leading to the highest goal, he is above them, not subject to them (*M.* I, 329; this sutta also shows Baka Brahmā as misconceiving himself to be *abhibhū anabhibhūto*).

It is possible that the reference here is to *Abhibhū* in the sense of overlord, Issara or Brahmā. That *abhibhū* has been used as an epithet of Brahmā in the earliest Nikāyas, lends support to this view, but for the fact that Brahmā has already been mentioned in the same list.

The commentator on the *Mūlapariyāya Sutta*, on the other hand, favours the view that the reference is to a species of being (*MA.* I, 35). He asserts that the Abhibhū belong to the same plane as the Vehapphalā devā. This is supported by the fact that the Abhibhū are mentioned immediately after the Vehapphalā in the *Mūlapariyāya* and *Brahmanimantaṇika* lists. The commentator further states that these beings belong to the Asaññasatta or 'unconscious' state of being, but it also refers to another tradition which held that Abhibhū is the generic name for all ruling Brahmās, beginning with Sahassa Brahmā. This tradition, which the commentator declares to be erroneous, however, may link with the idea that Abhibhū in the *Mūlapariyāya* connotes the Brahmā as "Overlord, unsurpassed" (*abhibhū anabhibhūto*). But again, the commentator's assertion that the Abhibhū are devās belonging to the ninth plane of being or cognition, and are unconscious beings (*asaññasatta*) bears comparison with the lists of states of beings in other suttas (*D.* II, 68; III, 253, 263; *A.* IV, 41), especially that on the Sattāvāsa in the *Aṅguttara Nikāya* (IV, 401).

No definite conclusion is, therefore, possible on the evidence available. One thing is certain, that by the time of the commentaries Abhibhū came to stand for a species of beings, unhesitatingly designated as devas belonging together with the Vehapphalā, to the *asaññasatta* group of devas. See further AGGAÑÑA SUTTA, ASAÑÑASATTA, BRAHMĀ, SATTĀVĀSA, VEHAPPHALA.

B. J.

ABHIBHŪ SUTTA (1). This is the concluding discourse of the eighth chapter, called the *Ānanda Vagga*, of the Tika-nipāta of the *Aṅguttara Nikāya* (I, iii, p. 226). The sutta derives its name from an opening reference to Abhibhū (No. 2), one of the two chief disciples of the Buddha Sikhī who was the second of the seven traditional Buddhas: Vipassī, Sikhī, Vessabhu, Kakusandha, Konāgamana, Kassapa and Gotama (*D.* II, No. 14), the earlier three belonging to a previous dispensation or world cycle. This Abhibhū was supposed to have said once, that even without raising his voice above normal usage, he could make his words heard in thousand realms (*S.* I, 154).

In this present sutta the Buddha Gotama explains (*AA.* II, 339) to Ānanda that this Abhibhū was a mere disciple (*sāvaka*), who had only limited knowledge (*padesañāṇe ṭhito sāvako*), but that the Tathāgata's powers are immeasurable (*appameyya*). The thousand realms referred to are then described in all their radiance and extents; and yet they are only the system of the thousand lesser worlds (*sahassī cūlanikā lokadhātu*). A system thousand fold this size is called middle-sized (*majjhimikā*), and a thousand middle-sized systems would constitute a great world system. If the Buddha wished, he could make himself heard in these thousand million realms, or even beyond, by means of spreading the radiance of his body (*sarīrobhāsena phareyya*: *AA.* II, p. 342). When Ānanda in his elation exclaimed that this indeed was great profit to him, his companion Udāyin asked him more soberly, "How can the power of your teacher be of any profit to you?" But the Buddha replied that if Ānanda would pass out of this life now without having attained perfect freedom from desire (*avītarāga*), he would seven times over be born as a ruler among the gods, due to his faithful mind (*cittappasādena*). "But", the Buddha prophesied, "Ānanda will attain supreme deliverance in this life itself". And that is indeed what happened immediately before the First Council.

ABHIBHŪ SUTTA (2), enumerating the eight spheres of mastery (*abhibhāyatana*, *A.* IV, 305). With slight variations the formulae are also found in the *Mahā Sakuludāyi Sutta* (*M.* II, 13) and in the twentieth chapter of the Eka-nipāta (*A.* I, 39) where they are ranked among 192 practices of development of mental concentration, which will not be empty of gain, even if they are pursued for so short a duration as the snapping of one's fingers. It is not the body which is to be mastered, but the material objects of one's contemplation, whereby the required state of mental ecstasy is brought about. These material objects, external to one's self, are: limited (fair or foul), or boundless (lovely or ugly), either experienced while being personally conscious of the corporeal process of experience, or experienced while being unaware of the physical process. These four categories slightly differ in the Abhidhamma exposition (*Dhs.* 204) where consciousness of any part of the corporeal process is excluded from all spheres of mastery (*arūpasaññi* is not "perceiving the immaterial", but "not perceiving the material"). The commentary hereon emphasises: "a person devoid of the perception of the preparatory process (of mental absorption) in his own bodily frame" (*ajjhatta-rūpe parikamma-saññā virahito*: *DhsA.* 188 ff.).

The four other stages of mastery refer to the coloured appearance of form seen exterior to one's self: blue, yellow, red and white. There is no personal awareness of the bodily function at the time.

The spheres of mastery (*abhibhāyatana*) consist in mastering the various concentration devices (*kasiṇa*) thereby leading to attainment of concentration (*appanā samādhi*) and complete mental absorption (*jhāna*), which final stage is expressed in the words "I know, I see," indicating that he "has arisen from, and is not still within, the attainment" (*appanā* : *DhsA*. 188).

H. G. A. v. Z.

ABHIBHŪTA, a rājā of the city of Veṭṭhipura. Once, when the Buddha was in this city, the rājā visited him, listened to him preaching and on the following day served him with alms. After the meal, the Buddha made him rejoice in the merit of his act and discoursed to him on many a detail. So pleased was Abhibhūta at what he heard that he renounced his kingdom and, having entered the community of monks, won arahantship.

Three verses ascribed to him are contained in the *Theragāthā* (*vv*. 255–257). These constitute an exhortation to his kinsmen that they should overcome repeated birth which is full of sorrow by diligence in regard to the doctrine and discipline of the Buddha. The commentary states that these were uttered when his relations, ministers, followers and subjects came to him and lamented that they were without a leader as a result of his renunciation (*ThagA*. II, p. 104).

The last two verses are found elsewhere also. In the *Saṃyutta Nikāya* (I, 156) these two extra verses are uttered by Abhibhū, a chief disciple of the Buddha Sikhin, in his presence, while they were standing in the Brahma world in the midst of a display of miraculous powers. The last verse by itself is recorded also as having been said by Gotama, the Buddha, in the *Mahā Parinibbāna Suttanta* (*D*. II, p. 121), while the second verse is quoted by Nāgasena as spoken by the Buddha (*Miln*. p. 245). A Sanskrit version occurs in the *Divyāvadāna* (p. 300).

Malalasekera thinks that Abhibhūta is evidently to be identified with Citakanibbāpaka thera of the *Apadāna* who, as his very epithet denotes, had extinguished the flames of the pyre on which the remains of Buddha Vessabhū were cremated (*DPPN*. I, 142). The *Theragāthā* commentary in its short narrative on Abhibhūta has, in fact, cited the relevant verse from the *Apadāna* where allusion is made to the extinguishing of the flames. The commentary adds that while people were striving to collect relics, Abhibhūta alone extinguished the flames of the pyre with scented water, and that in consequence of this meritorious act he sojourned among gods and men, till finally he was born in the family of the rājā of Veṭṭhipura.

H. S. C.

ABHIBHŪYA, or "Surpassing," (var. for Abhisūrya q. v.), name of a future Buddha of this "auspicious world age" Puṣpika.

ABHIBHŪYAYAŚA(S). As proclaimed by the Buddha Śākyamuni to the five Bhadravargīya monks, Abhibhūyayaśa(s) or "Surpassing Fame" is the name of one of the thousand Buddhas who must arise in this "auspicious world age" named Puṣpika. He will be possessed of a radiance of one yojana (*Mhvu*. III, 330.14—text : Abhibhūyaśa).

ABHIBHUYYA SUTTA, a sutta of the third *vagga* of the *Mātugāma Saṃyutta* of the *Saṃyutta Nikāya* (IV, 246). The Buddha says that a woman who possesses the five powers (*bala*) of beauty (*rūpa*), wealth (*bhoga*), relatives (*ñāti*), sons (*putta*) and virtue (*sīla*), gets the better of her husband (*sāmikaṃ abhibhūyya*).

ABHICĀRA-KARMAN, a Sanskrit work by Ācārya Candragomin (Gliṅ-pa). It has come down to us only in its Tibetan translation, the *Mṅon-sbyod-kyi las*, and is found in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. The translator's name is not recorded (Cordier, II, p. 362, No. 158).

ĀBHICĀRUKA, that which pertains to hostile or black magic, the performance or practice of such magic being called *ābhicāruka-karma*. It is frequently mentioned in the *Mañjuśrīmūlakalpa*. The black magician employs spells for a malevolent purpose. See further ESOTERIC RITES.

ABHIDHAMMA (Skt. ABHIDHARMA).* The title given to the third (and last) collection, or Piṭaka, of the Buddhist canonical books ; it is also a name for the specific method in which the Dhamma, or doctrine, is set forth in those books, the subject-matter thereof and the literature connected with it.

I. Introductory. Both historically and logically, the Abhidhamma represents a development of the Dhamma or the doctrine of the Buddha. It enjoys equal canonical authority with the Dhamma and its texts have been compiled into a separate Piṭaka. Traditionally, the *Abhidhamma Piṭaka* is mentioned after the *Vinaya* and *Sutta Piṭaka*. It is probable that each of the early Buddhist schools had its own Abhidhamma texts if not a whole Abhidhamma Piṭaka, but only two of them have handed down their complete *Abhidhamma Piṭaka*. Of these the *Abhidharma Piṭaka* of the Sarvāstivādins is preserved to us only in its Chinese and Tibetan translations. The Theravādins, who have actively flourished to the present day in south-east Asia, alone have been able to preserve their *Abhidhamma Piṭaka* in its original Pali version.

The Abhidhamma, which expounds the word of the Buddha in terms of an ethical realism, is a philosophy with an essentially religious basis.

---

* The present article has been compiled from three articles, written separately, by Dr. W. S. Karunaratne and Mr. H. G. A. van Zeyst of Ceylon and Dr. Kōgen Mizuno of Japan. Broadly speaking, the former two give an account of Abhidhamma from the point of view of Theravāda, the latter from that of Mahāyāna. As these accounts are largely complementary, the greater portion of each article has been reproduced here, credit being given to each author for his contribution. Though not quite successful, an attempt has been made to avoid undue overlapping.—G. P. M.

Especially among the Theravāda Buddhists it is venerated as the finest flower of Buddhist philosophy, and both monks and laymen assiduously study and practise it throughout south-east Asia, more keenly in Burma than in any other country.

W. S. Karunaratne.

There is reason to think that each of the early schools of sectarian Buddhism possessed at one time what corresponded to the *Tipiṭaka* of the Theravādins. In the Buddhist texts which now exist in Chinese translation, we find most of the triple texts of the Sarvāstivāda School. According to Hsüan-tsang's itinerary, he learnt the Abhidharma of the Sammitīya School in the Parvata country, in north-west India, and that of the Mahāsaṅghika at Dhanakaṭaka, in southern India. And when he returned to China he took with him the sacred Buddhist texts of various schools from India. They included 14 books of the Theravāda, 15 books belonging to the Mahāsaṅghika, 15 to the Sammitīya, 22 books to the Mahiṃśāsaka, 19 books of the Kāśyapīya, 42 books belonging to the Dharmaguptaka, and 67 books of the Sarvāstivāda. Of these books, what he translated were mainly the philosophical books of the Sarvāstivāda ; all the others remained untranslated and the original texts have been lost. Again, according to the introductory remarks prefaced to I-tsing's Travels on the South Seas 南海寄歸傳 (Taisho, 2125) there were in India at that time four schools (the Mahāsaṅghika, the Sthaviravāda, the Mūlasarvāstivāda and the Sammitīya) which represented the eighteen schools, and all four of them had the Tripiṭaka. They consisted of either 300,000 or 200,000 verses.

In this case, what were called the Tripiṭaka of various schools were the fundamental books. The commentaries and the manuals were, as a rule, excluded. As for the philosophical books, the fundamental philosophical books (*mūla-abhidharma*) regarded as sacred were the seven Abhidhamma books of Pali Buddhism and the corresponding seven books of the Sarvāstivāda. The commentaries, &c., of later production were not regarded as sacred literature. That was the proper arrangement and Pali Buddhism followed it. As for the scriptures in Chinese translation, however, there is no such discriminatory arrangement. There we find that the commentaries and manuals, produced later than the fundamental books, and their sub-commentaries are equally ranked with philosophical texts (*Abhidharma-piṭaka*). Sometimes, we find later schools of Mahāyāna Buddhism, such as the Yogācāra School, using the name Abhidhamma for books belonging to the school, without consideration of their contents, e.g., the *Mahāyāna-abhidharma-sūtra* or the *Mahāyāna-abdhidharma-samuccaya*.

Kōgen Mizuno.

II. Meaning of the word. The term ' Abhidhamma ' is a prepositional compound formed out of ' abhi ' and ' dhamma ' and the fact clearly suggests that its origin and emergence are subsequent to that of Dhamma. The term has obviously been coined to indicate a difference between what it denotes and the Dhamma. According to the commentator Buddhaghosa *abhi* when prefixed to *dhamma* conveys the sense of 'supplementary Dhamma' and 'special Dhamma'.[1] This well accords with what we know about the nature and character of the Abhidhamma texts. Tradition itself has recognised a distinction in style between the Dhamma and the Abhidhamma.[2] Thus, the suttas embodying the Dhamma are said to be taught in the discursive style (*sappariyāya-desanā*) which makes free use of the simile, the metaphor and the anecdote. This is contrasted with the non-discursive style (*nippariyāya-desanā*) of the Abhidhamma which uses a very select and precise, and therefore thoroughly impersonal, terminology which is decidedly technical in meaning and function. The same distinction is clearly implied in the separate mention of the two modes, *Suttanta-pariyāya* and *Abhidhamma-pariyāyā*.[3] Buddhaghosa tells us[4] how tradition recognised the distinctive character of each Piṭaka. The Vinaya is the discourse on injunctions (*āṇā-desanā*) ; the sutta is the popular discourse (*vohāra-desanā*), while the Abhidhamma is the discourse on ultimate truths (*paramattha-desanā*). The term Abhidhamma, used both as a neuter[5] and as a masculine.[6] is already attested in the Vinaya[7] and in the Nikāyas[8] and much more frequently in the post-canonical works.[9] In its earlier usage, it refers largely to the subject-matter of the special doctrine and sometimes possibly to the distinct techniques employed by the latter.[10] In some of the later works included in the *Sutta-piṭaka*[11] and in the commentaries[12] and chronicles[13] the term Abhidhamma is increasingly used in its literary sense to refer to the text or to books of a special collection. The derivative *Ābhidhammika* (q.v.)[14] refers to one who is skilled in the doctrine pertaining to ultimate truths. Abhidhamma, itself a technical term, has given rise to a number of other compounds which perform a conveniently useful technical function in the discussions relating to the special doctrine. Thus, Abhidhamma-mātika[15] = subject-head of the special doctrine ; Abhidhamma-tanti[16] = Abhidhamma-pāli[17] = text of the special doctrine ; Abhidhammanaya[18] = method or technique of the special doctrine ; Abhidhamma-bhājaniya[19] = analysis on the basis of the special technique; Abhidhamma-kathā[20] = discussion pertaining to special doctrine ; Abhidhamma-desanā[21] = exposition of special doctrine ; Abhidhamma-virodha[22] = contrary to special doctrine, and so on.

---

[1] *DhsA*. p. 2, kenaṭṭhena abhidhammo? dhammātirekadhammavisesaṭṭhena. Atirekavisesatthadīpako hi ettha abhisaddo. Elsewhere in the same work (*DhsA*. 19–20) Buddhaghosa says that the preposition *abhi* conveys as many as five meanings: ayam hi abhi-saddo vuḍḍhi-salakkhaṇā-pūjita-paricchinnādikesu dissati.

[2] *VbhA*. 366.

[3] *DhsA*. 224 ; 72, 330; *VbhA*. 132–9; *DA*. III, 991; *Dhs*. 1061.

[4] *DhsA*. 21 : Ettha hi Vinayapiṭakaṃ āṇārahena bhagavatā āṇābāhullato desitattā āṇādesanā, Suttantapiṭakaṃ vohārakusalena bhagavatā vohārabāhullato desitattā vohāradesanā, Abhidhammapiṭakam paramatthakusalena bhagavatā paramatthabāhullato desitattā paramatthadesanā ti vuccati.

[5] *Ap*. 44 ; *Vin*. IV, 144 ; *DhsA*. 3 ; *Vism*. 320.

[6] *DhsA*. 2 ; *VinA*. I, 20 ; *AA*. III, 366.

[7] *Vin*. I, 14 ; *V*, 181.

[8] *D*. III, 267 ; *M*. I, 214, 218; II, 239; *A*. I, 288, 290 ; III, 107 ; IV, 398.

[9] *Miln*. 344 ; *DhsA*. 2 ; *AA*. III, 366 ; *Dpv*. v, 37.

[10] *M*. I, 472 ; *A*. I, 214 ; *Vin*. I, 98.

[11] *Ap*. 44 : Suttantañca Abhidhammañca Vinayañcāpi kevalaṃ.

[12] *DhsA*. 3 : Abhidhammo ti sattappakaraṇāni.

[13] *Dpv*. v, 37 ; Abhidhammam chappakaraṇaṃ.

[14] *DhsA*. 29 ; *MA*. II, 256.

[15] *DhsA*. 36 ; *Dhs*. 1.

W. S. K.

The occurrence of the word *abhidhamma* in the *Mahāvagga*,[23] connected with instruction in the rules of monastic life (*abhivinayevinetuṃ*) deprives the word of the special meaning given to it in later works. In the Vinaya text *abhidhamma* and *abhivinaya* do not refer to anything deeper than "what pertains to the dhamma and vinaya", the capability of teaching which is considered to be an essential requisite in any teacher-monk, and which, therefore, cannot be taken as a profound study and exposition of psycho-analysis. As Oldenberg says[24] : "The only passage in the Vinaya which really presupposes the existence of an *Abhidamma-piṭaka* is one in the *Bhikkhunī-vibhaṅga*[25] : 'If a nun, having asked for permission to put a question regarding the Suttanta, would do so in regard to the Discipline or the Abhidhamma, there is an offence of expiation.' " This view is supported by I. B. Horner[26] who says : "Yet the very presence of the word *gāthā*[27] is enough to preclude the term *abhidhamma* from standing for the literary exegesis of that name, for no reference to the third Piṭaka as such would have combined a reference to part of the material, verses, which one of the Piṭakas finally came to include." The "only" passage in the *Bhikkhunī-vibhaṅga* quoted above is then "unhesitatingly assumed to be an interpolation" by Oldenberg.

The earlier uses of the term *abhidhamma* do not, therefore, convey any suggestion of transcendentality, although the translation of the term as title of an entire collection of psycho-logico-eschatological treatises naturally will have to emphasise the special meaning of the prefix *abhi*.

Abhidhamma then has been translated as "special dhamma" both by E. J. Thomas[28] and G. P. Malalasekera[29] referring to the mode of teaching found in the *Abhidhamma Piṭaka* which is so different from the method employed in the suttas. The translation by F. L. Woodward[30] as "extra doctrine" is not warranted owing to its connection with *abhi-vinaya* which can only mean "pertaining to the discipline". And this applies also to his translation of *abhidhamma* as "further dhamma"[31] in its connection with "further discipline". E. M. Hare's translation[32] : "More Dhamma" is also joined to the "More-Discipline", and cannot, therefore, refer to the *Abhidhamma Piṭaka*, even though the commentary tries to explain it in that way. Here also, therefore, the reference is not to *more* dhamma but just to "being questioned on what pertains to the dhamma and what pertains to the discipline".

At another place, however, *abhidhamma* is used together not with *abhivinaya*, as in all the previous instances, but with *vedalla*, which are suttas in the form of questions. These catechetical suttas are usually mentioned as one of the nine classes of Buddhist texts (*navaṅga-satthu-sāsana*) and cannot, therefore, be taken as a general name for the whole *dhamma* in opposition to *abhidhamma*. The *Anāgata-bhaya-sutta*,[33] speaking of *abhidhamma-kathaṃ vedallakathaṃ*, only gives two instances : "a talk pertaining to teaching, a talk pertaining to questioning".

Again, the word is used in the *Citta* (*Hatthisāri-putta*) *Sutta*[34] and in the *Mahā-gosiṅga Sutta*[35] where Elders are said to have "a talk pertaining to the doctrine" (*abhidhammakathaṃ*). There is nothing in these suttas to indicate that the word is being used in the specialised meaning of the system of philosophy, collected in the *Abhidhamma Piṭaka* ; whereas its use in the *Gulissāni Sutta*[36] is once more linked with that "pertaining to the discipline" (*abhivinaya*).

It has, therefore, been suggested by Horner[37] that the word *abhidhamma* occurring in the suttas and *Vinaya*, although not indicating a complete and closed system of philosophy, "had been intended to stand for something more than *dhamma* and *vinaya*, perhaps in the sense of some more than usually complete grasp and mastery of them due to further study and reflection." The prefix *abhi-* has been compared to that other prefix *adhi-* in combination with *sīla*, *citta* and *paññā*, higher morality, i.e., more than the five precepts, higher thought and higher wisdom, which are related to the spheres of existence above the world of sense-pleasures.[38]

H. G. A. v. Z.

III. Verbal definitions. In China, Abhidharma is translated as "great dharma (law)" (大法), "peerless dharma", (無比法), "excellent dharma" (勝法) and "the study about dharma" (釋法) or "facing dharma" (對法). According to the commentary of the *Ekottara-āgama*, "Abhidharma is the great dharma. It is called great because it is great knowledge of the four truths and destroys wrong views, ignorance and delusion. And the eight forms of intelligence, ten forms of wisdom and the right view of purity help to surmount the obstacles of the three realms of sentient beings. Therefore it is called the peerless dharma."

---

[16] *DhsA*. 11.
[17] *MA*. I, 222.
[18] *UdA*. 177 ; *Ap*. 550.
[19] *Vibh*. 61.
[20] *A*. III, 107 ; *Miln*. 16 ; *Vism*. 391.
[21] *Miln*. 350.
[22] *VinA*. III, 521 ; *AA*. III, 317.
[23] *Vin*. I, 64.
[24] *Vinaya Texts* I, Introd. xii, n. 2.
[25] *Sutta-vibhaṅga :* 95th pācittiya.
[26] Introd. to the *Book of Discipline*, III, xii.
[27] in connection with *suttanta* and *abhidhamma : Vin*. IV, 144.
[28] *History of Buddhist Thought*, p. 159.
[29] *DPPN*. s.v.
[30] *Gradual Sayings*, I, 267.
[31] ibid. V, pp. 19, 139, 217.
[32] ibid. IV, 267.
[33] *A*. III. v, sutta 79.
[34] ibid. vi, sutta 60.
[35] *M*. I, 214.
[36] *M*. I, 472.
[37] *IHQ*. XVII, p. 299.
[38] *AA*. II, 345-6.

Another source says, Abhidharma is called 'excellent or peerless dharma' because it reveals wisdom. Again, it is called 'proceeding dharma' (向法) because cause proceeds to effect, and it is called 'dharma-confronting' because wisdom confronts its objects. Further the *Mahāvibhāṣā-śāstra* gives various theories as to the verbal meaning of Abhidharma, namely, (*a*) The ābhidharmikas give the following reasons: it is able to investigate and discriminate the characteristics of phenomena thoroughly well; it is able to reflect on the various natures of phenomena and penetrate into them; it is able to perceive and realise phenomena its dharma is very profound and reaches the very foundation; various sacred eyes of wisdom are purified by this Abhidharma; it is able to reveal the hidden and subtle nature of things; the expounded dharma is not inconsistent; it can conquer all heretic doctrines. (*b*) Vasumitra gives the following reasons: it is always able to investigate the nature and characteristics of phenomena, expounded in the sūtra, &c.; it explains the twelve-member causal law and the inherent nature of phenomena; it helps us to understand the Four Noble Truths thoroughly; it studies and practises the law of the Noble Eightfold Path; it enables one to realise Nirvāṇa; it arranges phenomena in various ways by means of profound doctrines. (*c*) Bhadanta's theory: it is called Abhidharma because it collects, arranges and discriminates such problems as defilement, purity, bondage, emancipation, degeneration and elevation, by means of sentences, phrases and words. (*d*) Pārśava's theory: it is called Abhidharma because it is ultimate, excellent and infallible wisdom. (*e*) Ghoṣaka's theory: it is called Abhidharma because, through it, one who seeks emancipation, following the right practice, gets clear insight as to suffering, cause and cessation of suffering, the path, the preparatory process, the penultimate path, the process of emancipation, the special higher process, the noble paths and the noble fruits. (*f*) The Dharmaguptakas' theory: it is called Abhidharma because of the predominance of dharma. (*g*) The Mahīṃśāsakas' theory: it is called Abhidharma because its wisdom ably illuminates the phenomenal. (*h*) The Dārṣṭāntikas' theory: Nirvāṇa is supreme amongst all things and the Abhidharma is next to it and therefore it is called Abhidharma. (*i*) The Śabdavāda theory: *a* designates removal and *bhi* designates discrimination. It (Abhidharma) abandons fetters, bad predispositions, trivial stains, the outburst of bias, and discriminates aggregates (*skandha*), sense organs and perception and their objects (*dhātu* and *āyatana*), causal law, truth (*satya*), material and spiritual nutriment (*āhāra*), the fruition of the path (*śrāmaṇyaphala*), factors of supreme knowledge (*bodhyaṅga*), &c., and therefore it is called Abhidharma. (*j*) Buddhapālita's theory: *abhi* means appearance and this Abhidharma draws all the good and causes various factors of supreme knowledge to appear. Therefore it is called Abhidharma. (*k*) Buddhadeva's theory: *abhi* means predominance and this Abhidharma is called Abhidharma because it is predominant. (*l*) Vāmalabdha's theory: *abhi* means veneration and this Abhidharma is called Abhidharma because it is venerable and honourable.

The above are verbal definitions of Abhidharma given in the *Mahāvibhāṣa-śāstra*. (s.v. ABHIDHARMA-MAHĀ-VIBHĀṢĀ). Vasubandhu defines and explains it in a nutshell in his *Abhidharmakośa-śāstra*. "Abhidharma" means "facing the dharma" and dharma designates Nirvāṇa and the four truths as the law of the ideal. That which confronts this dharma is Abhidharma and in its primary sense it is pure and immaculate wisdom, but in its wordly sense, preliminary wisdom, anterior to pure immaculate wisdom, and abhidharma books themselves are called Abhidharma. This maculate wisdom includes innate wisdom, wisdom consisting in learning and hearing, wisdom consisting in thought, wisdom acquired by practice.

K. M.

IV. **The origin of the Abhidhamma.** A critical study of the texts of early, medieval and modern Abhidhamma leads us to the conclusion that the origin and development of the Abhidhamma extended over a considerable period of gradual and systematic historical evolution. Reasons of orthodoxy, however, prevented the early Buddhists from cultivating or approving a strictly historical view of this development. The traditional claim, shared alike by the Theravādins and the Sarvāstivādins, ascribed the Abhidhamma, both in regard to its historical origin as well as in regard to its literary form, to the Buddha himself. According to the *Abhidharmakośavyākhyā* of the Sarvāstivādins, the Buddha himself taught the Abhidharma on a variety of occasions.[39] The *Atthasālinī* of the Theravādins, which describes the Buddha as the first Ābhidhammika,[40] goes to the length of claiming that the seven treatises of the *Abhidhamma Piṭaka* were themselves uttered by the Buddha.[41] This text, in an interesting and valuable passage, speaks of a twofold origin of the Abhidhamma.[42] In this connection it answers as many as seventeen questions pertaining to the origin, purpose and continuity of the Abhidhamma. According to these answers, the Abhidhamma was inspired by the earnest aspiration for enlightenment, matured through five hundred and fifty births, realised by the Buddha at the foot of the Bodhi tree, in the month of Vesākha. It was reflected upon by the omniscient Buddha, while he was on the seat of enlightenment, during his week's stay at the Jewelled Mansion. It was taught in heaven, that is, in the realm of the thirty-three gods, for the benefit of the latter, that is, for the purpose of enabling them to get across the four floods of life. It was received by the gods, and is studied by the venerable seekers after perfection as well as by the virtuous worldly folk. It has been mastered by those who have extinguished their depravities, and is held high by those to whom it was meant. It is the word of the Buddha, and has been handed down by the succession of teachers and their pupils. Through Sāriputta it has been successively handed down by Bhaddaji, Sobhita, Piyajāli, Piyadassī, Kosiyaputta, Siggava, Sandeha, Moggaliputta, Visudatta, Dhammiya, Dāsaka, Sonaka, Revata and others up to the time of the Third Council and thereafter by their pupils.[43] Through the traditional succession in India it was brought to the island of Ceylon, that is, by Mahinda, Iṭṭhiya, Uttiya, Sambala and Bhaddasāḷa and again it was handed down in its new home by their pupils.[44]

---

[39] Part I, 12: evam abhidharmo hi dharma-lakṣaṇopadeśa-svarūpo vineyavaśāt tatra tatra bhagavatoktaḥ.

[40] *DhsA.* 17: Sammāsambuddho va paṭhamataraṃ Ābhidhammiko.

[41] *DhsA.* 3, 5, 21.

[42] *DhsA.* 31, i.e., origin pertaining to its realisation and that pertaining to its exposition (Abhidhammo dve nidānāni: adhigama-nidānaṃ desanā-nidānaṃ).

This traditional account no doubt contains valuable historical information, specially with reference to its latter part. The orthodox view is, as already mentioned, that the Buddha not merely inspired the later growth of the Abhidhamma but was himself responsible for the literary form which the seven treatises have assumed within the *Abhidhamma Piṭaka*. There is, however, internal evidence in the Buddhist texts themselves which militates against such a claim. It is very significant, for instance, that there is no reference, even nominal, to the Abhidhamma in what are generally regarded as the earliest authentic texts of early Buddhism such as the *Sutta-nipāta* and the verse portions of the *Jātaka* tales. And, as has been mentioned already, even in those places in the *Dīgha*, *Majjhima* and *Aṅguttara Nikāyas* where the term Abhidhamma occurs, the reference is not to a literary compilation or composition but to a distinct technique of analysing the Dhamma or to a literary classification based on this technique.[45] There is also a more positive kind of evidence which tends to confirm the critical opinion of modern scholarship in regard to the origin of the Abhidhamma. Buddhaghosa himself records that the ascription of the Abhidhamma to the Buddha had been questioned even in the early days of Buddhism.[46] The monk Tissabhūti of Maṇḍalārāma held the view that the Buddha did not preach the Abhidhamma and cited the *Padesavihāra Sutta* as supporting him, while, on the other hand, the monk Sumanadeva tried to persuade his listeners about the Buddha's authorship of the Abhidhamma by citing the orthodox tradition.[47] Critics raised the same question at a later date in respect of the *Kathāvatthu*. Buddhaghosa quotes the Vitaṇḍavādins (probably meaning cynical sophists) as saying that the *Kathāvatthu* was composed by the elder Moggaliputtatissa two hundred and eighteen years after the death of the Buddha, and that, therefore, it ought to be rejected as having been spoken by the disciples.[48] While being constrained to admit the truth of this historical event, Buddhaghosa, however, forestalls the objection by holding that in the case of this book the Buddha had laid down the list of subjects and the appropriate technique for their elucidation on the part of his disciple who was destined to be born over two hundred years after his own death.[49]

It is generally accepted that the Abhidhamma originated and developed out of the Dhamma. The term Dhamma, in its normative aspect, bears the widest meaning and comprehends the entire teaching or doctrine. The Dhamma was taught to composite audiences as and when occasion presented itself to the Buddha, and the language used was largely non-philosophical with a fair admixture of the colloquial. As the understanding of the disciple became deeper the necessity arose for a more precise statement of the nature of reality. The Dhamma was capable of being understood and grasped only by the wise even though it was presented frequently in popular discourse. Hence there were occasions when the doctrine was not well grasped by some disciples even after the Buddha had taught the sermon. On such occasions, as the suttantas themselves record, it was customary for these disciples to betake themselves again either to the Buddha or to one of his initiated disciples, who thereupon undertook a further detailed exposition of the knotty problems involved. This detailed exposition and explanation actually took the form of a commentary and the beginnings of the Abhidhamma can be partly traced to it.

Especially because of the fact that the greater part of the Dhamma was taught in a free style, the rich and varied contents of the suttas lent themselves to a wide variety of interpretations. As the word of the Buddha gradually grew into a religion and philosophy professed by an increasing number of people, the necessity arose for a precise and more categorical presentation of the doctrine. This was all the more necessary in view of the fact that other contemporary schools of religion and philosophy were turning out their own literature in which they attempted to present the doctrines precisely and systematically. The richness of the philosophical content of the Buddha's discourses allowed for the possibility of divergence of opinion even among the Buddhist monks themselves.

That this was actually so is indicated by the early history of the emergence of the Buddhist schools. Each school tried in its own way to render explicit what was only implicit in the earlier discourses of the Buddha. This process was probably accelerated after the Council of Vesāli which was exclusively devoted to the discussion of ten points of monastic discipline. It was at the Council of Pāṭaliputta, in Asoka's reign, that controversial points were settled and incorporated in the canonical texts under the name *Kathāvatthuppakaraṇa*. It would appear, therefore, that the various schools with schismatic tendencies had their origin between the two later Councils. In the Pāṭaliputta Council the dispute was no longer about rules of discipline, as at Vesāli, but about the finer points of psychology and logic. These divergences were naturally reflected in the Abhidhamma works that were in process of being compiled or composed at the time.

---

[43] *DhsA*. 32.

[44] ibid.

[45] See also *D*. III, 267; *M*. I, 214, 218; *A*. I, 288, 290, III, 107.

[46] *DhsA*. 28.

[47] *DhsA*. 30, 31.

[48] *DhsA*. 3.

[49] *DhsA*. 4. Iti satthārā dinnanayena ṭhapitamātikāya desitattā sakalaṃ petaṃ pakaraṇaṃ Buddhabhāsitaṃ eva nāma jātaṃ.

This also explains the reasons that led to the convention of many assemblies and councils for the purpose of determining the exact meaning of " points of controversy ". The differences came to be more exaggerated when each school held its own closed sessions to decide the import of the doctrine. The earlier life of eremitical mendicancy gave place gradually to one of settled monasticism and, as a result of the geographical expansion of early Buddhism, monasteries came to be established in scattered places, remote from each other. The life of leisure thus secured induced the monks to engage themselves in philosophical and literary pursuits and the geographical isolation of the monasteries resulted in the growth of independent schools of thought. This explains at once many of the disparities between the various schools in regard to the Abhidhamma. This also contrasts with the position relating to the Dhamma. Whereas there is a remarkable degree of agreement among the early schools on the interpretation of the early teachings included in the Dhamma, there is a marked lack of such agreement in regard to the doctrines contained in the Abhidhamma. The Dhamma was shared in common by all Buddhists prior to their secession into schools and their geographical separation from one another. In view of the differences among the schools on the subject of the Abhidhamma each felt the need for the compilation of a separate Piṭaka for the special and elaborated doctrine. Even from the point of view of literature, we see the contrast between the Dhamma and the Abhidhamma. There is an almost complete correspondence between the *Sutta Piṭakas* of the early schools, as the available versions in Pali, Sanskrit, Chinese and Tibetan show. But in the case of the *Abhidhamma Piṭakas*, there is not even correspondence in name in regard to the titles of the canonical Abhidhamma texts, let alone agreement in doctrine. This disparity in literary works is especially clearly illustrated by a comparative study of the Sarvāstivāda and the Theravāda. We can, therefore, say that while the Dhamma belongs to the period of undivided Buddhism of the earliest days, the Abhidhamma belongs to the period of divided Buddhism. Thus alone can we account adequately for the wide measure of divergence in regard to the *Abhidhamma Piṭakas* and their subject-matter. From its very inception and throughout the medieval and modern periods, the Abhidhamma evolved and developed in the isolation of the separate schools.

V. The method of the Abhidhamma. The method of the Abhidhamma (*Abhidhammanaya*) is distinguished from that of the Suttanta. The difference between the Dhamma and the Abhidhamma consists precisely in the distinction between two methods. This method assumes the form of a special kind of analysis called *Abhidhamma-bhājaniya,* to be distinguished again from the *Suttanta-bhājaniya.* In the suttas there is frequent reference to loose and, therefore, vague and unscientific popular designations such as the term *puggala* for an individual. In the Abhidhamma, on the other hand, an impersonal technical terminology has taken the place of popular names. The individual, for instance, is considered here only in terms of so many categories such as *khandha, dhātu* and *āyatana*, in a more detailed and thorough way than is to be found in the suttas. Mrs. Rhys Davids (*ERE.* I, 19) speaks of the *Abhidhamma* as a recount of suttanta doctrines, with analysis and elaborations and comment : hence, not a positive contribution to the philosophy of early Buddhism, but an analytic, logical and methodological elaboration of what was already given in discourses.

The analysis in the Abhidhamma proceeds with the aid of the method of induction. The progress from the particular to the general is always to the advantage of the Ābhidhammika. The observation of the nature and function or behaviour of particular objects and events and persons leads naturally to the statement of fundamental characteristics common to all phenomena. In the ultimate analysis, this method yields us knowledge about the first principles that govern the whole universe. It is this knowledge, elevated to the level of immediate intuition through the systematic purification and development of the human mind, that finally results in the realisation of full enlightenment. This explains why the Ābhidhammika shuns the method of deduction which only breeds endless speculation to becloud the purity and openness of the mind of the truth-seeker.

The method of the Ābhidhammika is not, however, confined only to the analytical. The Abhidhamma denies the competence of mere analysis to yield us a comprehensive statement of the nature and function of events and objects. Hence the Ābhidhammikas have recognised the importance of synthesis as a method that supplements analysis. In the *Abhidhamma Piṭaka* of the Theravādins the method of analysis is illustrated in the *Dhammasaṅgaṇi*, while the *Paṭṭhāna* is wholly devoted to the application of the method of synthesis. Analysis helps us to know the participial nature of phenomena. Synthesis, on the other hand, gives insight into the dynamic function, as well as the cause for the separate identity, of the same phenomena.

The method of the Abhidhamma has given us a description of phenomena as they are made available to perception. This attempt to undertake only a descriptive analysis of empirical reality has eliminated the possibility of the intrusion of speculative matter into the Abhidhamma. The purpose of the Abhidhamma is solely to understand the world around and within us and the only function of the Ābhidhammika, which can be both ethically edifying and practically useful, is to describe the data as they are actually presented to perception. This invests the facts stated by the Abhidhamma with a scientific character.

W. S. K.

Buddhist philosophy is not a mere speculation on mental analysis. It is no doubt analytical through and through, so much so that the Theravāda school, whose system of philosophy is now under discussion, was earlier known as Vibhajjavāda, the Analytical School. But it is analysis with a purpose, and the purpose is ethical. And thus we have a psychology of conduct as well as a moral code based on mental analysis. Will (*chanda*), volition (*cetanā*), adjustment of attention (*cetaso abhiniropanā*) or aspiration and intention (*saṅkappa*) show the working of the mind as it inclines with craving to either unwholesome or the so-called good. And that is exactly the content of that Compendium of Mental States, the *Dhammasaṅgaṇi*, the first book of the seven which constitute the collection of philosophical works, the *Abhidhamma Piṭaka*.

It is obvious that the Abhidhamma as a whole and the *Dhammasaṅgaṇi* in particular are works of serious study. And in this is found the great difference in style and composition, in method of exposition and argument, and even in the basic approach to the subject between the *Sutta-piṭaka* and the *Abhidhamma-piṭaka*. For, the suttas are expositions in the form of discussions and discourses, giving details of circumstances and of the people taking part therein, whereas the Abhidhamma teaching is entirely devoid of explanation (*nippariyāya*). It is certainly not a handbook for beginners and a fair amount of at least acquaintance with the subject matter is presupposed. Neither does it essentially add to the knowledge of the Buddha-dhamma which could be gleaned from the suttas. But whereas this doctrine is found scattered, incoherently, throughout the many thousands of suttas, this same doctrine is methodically arranged and systematically explained in the various books of the Abhidhamma, without historical detail regarding persons or occasions, frequently in the academic form of question and answer. A summary at the end of a chapter adds to its scholastic appearance. Thus we have a plan (*uddesa*), an exposition (*niddesa*) in question and answer, rounded off with a summary (*appanā*).

In the suttas the doctrine is given with a practical purpose, the development of morality, of insight, the attainment of realisation. In the Abhidhamma the preacher has been replaced by the scholar, whose main interests are definitions, technical determinations, analytical knowledge and synthetic logic. Yet the goal is the same for both. The suttas will preach of altruistic love and selfless virtue, of mental absorption in meditative exercises, of purity of living, leading to clarity of thought. The Abhidhamma will analyse the process of thought, the components of corporeality and mentality, and thereby prove that there is no abiding entity which could be called a soul. And thus the two meet again in the realisation of soullessness (*anattā*) through self-renouncing virtue and self-renouncing wisdom.

H. G. A. v. Z.

VI. **The Characteristics of Abhidhamma.** In a preceding section we gave verbal definitions found in early literature. These are definitions either of Abhidhamma in its final and perfected form or of Abhidhamma as it should be. They do not denote the actual or historical Abhidhamma in its various stages of development. In this section, we shall give the characteristics of Abhidhamma as seen in the existing Abhidhamma literature of various stages.

The original Abhidhamma was a sort of commentary on the sutta which was the Buddha's teaching, as is seen in the juxtaposition of the pair (*abhidharma* and *abhivinaya*) found in the Nikāyas. Gradually, annotation and explanation on the teaching (*dhamma*) and precept (*vinaya*) began during the Buddha's lifetime or immediately after his parinibbāna. These were called *abhidhamma* and *abhivinaya* respectively. In the early period, they were included in the writings as commentary, sutta and systematised sutta. They are the oldest form of Abhidhamma. Their characteristics were: (1) They annotated and explained the sutta texts and gave definitions and explanations of terminology. (2) They arranged and classified numerical doctrines according to numerals. (3) They systematised the doctrines preached in the suttas and established a consistent method of practice. These were the distinctive characteristics of the earliest Abhidhamma. These abhidhammic suttas were attributed to the Buddha or to his famous disciples. They are now included in the sutta collection. These Abhidhammic suttas developed into independent Abhidhamma which may be called the fundamental Abhidhamma. They were products of growth during a long period. In accordance with the various stages of development the methodology too underwent some changes. The early fundamental Abhidhamma had the abovementioned three qualities in common with the abhidhammic suttas which preceded it. The only difference was that in the former the qualities were more developed. Accordingly, they still consisted of explanations and interpretations of the suttas or their arrangement or organisation. But in the next stage, Abhidhamma gradually deviated from the suttas and came to have contents of its own. The methodological characteristics of this (second) period were: the subjects of discourse were classified by some abhidhammic standards, by arrangement into various branches (P. *Pañhapuccha*); consideration of the subordination of concepts of the objects of discourse according to their connotation and denotation (P. *saṅgaha*, Skt. *saṅgraha*); consideration of concurrence and correspondence of various mental functions, &c., (P. *sampayoga*, Skt. *samprayoga*).

By means of these three methods, the conceptual definition of the objects of discourse became very exact, and mind and matter were considered as a whole. In early Buddhism they were explained only as far as they had any connection with practice and emancipation. But here they came to be examined as a whole and objectively. Consequently, the method of classification used by original Buddhism and the early Abhidhamma proved to be inadequate. And there arose the method of classification unique to the Abhidhamma of this period.

Let us explain it concretely. In original Buddhism and the early Abhidhamma, matter and mind were synthetically classified by such categories as five *skandhas*, twelve *āyatanas*, eighteen *dhātus*. But in Abhidharma of, e.g., the Sarvāstivādins from the middle period onward, all forms of existence were classified into five categories, namely: matter (*rūpa*); mind (*citta*); attributes of mind (*cetasika*); that power which belongs neither to matter nor to mind and yet activates matter and mind (*citta-vippayutta-dhamma*); and, the unconditioned (*asaṅkhata-dhamma*).

But this classification varies more or less with schools. On the other hand, in the late Abhidhamma, all things, from temporal and local relations, are considered in terms of conditions or causes of their birth, rise, decay and extinction. Again, some schools consider the accomplishment or non-accomplishment of some phenomenon by the influence of matter and mind. Hitherto, we have stated the characteristics mainly common to all schools of Abhidhamma.

K. M.

VII. **The subject-matter of the Abhidhamma.** Our knowledge of the internal and external worlds is obtained through sensory perception. This world of sense experience is comprehended by mind and matter. Reality, however, is not exhausted by the data of the six sense organs. Ultimate reality transcends the empirical world of relativity. The totality of life is, therefore, fully exhausted by mind, matter and ultimate reality. These precisely define the scope and limit of the subject-matter of the Abhidhamma. The data of sensory perception are either corporeal or psychological. Every datum of corporeality or psychology is found to be an instance of contingent existence. The contingent is that which is subject to change and evolution. All corporeal and psychological data are, therefore, of the nature of phenomena, for the non-contingent noumenal nature said by speculative philosophers to underlie them is not yielded to sensory perception. The fundamental generic term which comprehends all phenomena is dhamma. The Abhidhamma is largely devoted to the discussion of *dhammā* or phenomena. In so far as the empirical world is concerned, the Ābhidhammika is wholly interested in the modal view of reality. In the view of the Ābhidhammika, there is nothing in all the data of sensory perception which does not admit of the nature of dhamma, for all phenomena are evanescent, non-substantial and lacking in perfect harmony and consistency. As a result of the application of this test of reality, the discussion of *a priori* categories such as God and soul are not found in the Abhidhamma.

This leads to the Abhidhamma definition of what is real in the fundamental sense. This is none other than *paramattha*. There are four types of this reality, namely, mind (*citta*), co-efficients of mind (*cetasika*), matter (*rūpa*) and ultimate reality (*nibbāna*). Of these four types the first three are empirical and mundane, while the fourth alone is transcendental. The reality of the first three consists in their capacity for change and evolution. *Paramattha* means fundamental category. The four types of *paramattha* are based on a distinct theory of degrees of truth and reality. Although all four types of reality are commonly called *paramattha*, there is a vital difference in the levels of reality as between the first three and the fourth. The former belong to the realm of empirical reality while the latter belongs to the transcendental realm of the unconditioned absolute. Mind and its co-efficients and matter, although called *paramattha* are not unchanging entities enduring and perdurable in character. They have no underlying permanent nature, while the fourth *paramattha*, namely, ultimate reality, being of a transcendental nature, does not lend itself to verbal predication. The four types of ultimates comprise, according to the Theravāda Abhidhamma, a total of eighty-two categories. The mind is one ultimate, the co-efficients of mind divide themselves into fifty-two ultimate forms, matter is analysed into twenty-eight distinct forms and reality (*nibbāna*) constitutes one ultimate from the transcendental point of view.

The Buddha asserts the supremacy of the mind in the direction and determination of life. The world is led by the mind (*cittena nīyati loko*). This truth leads to the recognition that the proper study of man is his own mind. If the realisation of the truth is possible only through the development and purification of the mind, it then follows that the proper understanding of its nature and function must necessarily precede any serious and successful attempt at such purification and development. Since the Abhidhamma teaches the path to the realisation of truth, the study of the mind has been given the foremost attention and consideration throughout its discussion of reality. The content of the Abhidhamma is thus predominantly psychological. Herein we have the first serious attempt in the history of human thought to place the study of psychology on a scientific footing. It is a system of descriptive and critical psychology which " psychologises " without the aid of a metaphysical psyche. It claims only to describe and analyse psychological situations as they actually occur. The value of the Abhidhamma in this regard lies in the fact that it gives us an insight into the mainsprings of psychological life in the individual.

The thoroughgoing psychological analyses of the Ābhidhammikas reflect the heights to which the science of the mind had attained among the Buddhists at a very early date in the history of intellectual progress. The classical Abhidhamma term for the mind is *citta*. It has other synonyms such as *mano*, *viññāṇa* and *ceto*. The mind is no abstraction. It is participial in formation. Given the necessary conditions, there is origination of consciousness of one sort or another. Hence the mind is always a specific instance consisting of particular characteristics.

The mind, itself considered as a sense-door, is surrounded by five other external sense-doors, the eye, ear, nose, tongue and body. Perception is described and explained on the basis of the stimuli which impinge on the one or the other of the sense organs. Sensory contact comes about as a result of the coming together of a sense organ and its corresponding object. This sensory contact then leads to the birth of sensations of one sort or another (visual, auditory, olfactory, gustatory, tactile and, in the case of the mind, the sixth sense organ, conceptual), which in their turn generate situations which are pleasant, unpleasant or hedonistically neutral. Pleasant sensations conduce to the growth of craving which makes one attach oneself to objects of one sort or another. This attachment provides the motive impulse which keeps a-going the stream of becoming, which is nothing other than the continuity of life in all its manifestations.

The Abhidhamma deals in detail with the process of perception. According to the Theravāda analysis, this is marked by seventeen distinct stages of cognitive and conceptual activity. From the stage of bare awareness up to the point when there is an indelible registration of the cognised object there are seventeen thought-moments involved. According to this theory it would appear that one moment of physical change is co-extensive and co-eval with seventeen moments of psychological change. Hence, the Abhidhamma says that the mind changes sixteen times as fast as matter. The co-efficients of mind are the various non-cognitive elements and the Theravāda lists them as amounting to a total of fifty-two. These are separately listed, probably on account of their importance for the psychology of human conduct.

The Sarvāstivāda Abhidharma, which analyses all reality into seventy-five ultimate dharmas, adds to the analyses of the Theravādins in many important ways. Their extensive classifications are summarised in the *Abhidharmakośa* and the commentaries thereon, just as those of the Theravāda are summarised in the *Visuddhimagga* and other commentaries on the books of the canonical Abhidhamma.

The analysis of matter in the Abhidhamma is significant especially in view of the modern scientific researches into the subject. Matter, according to the Abhidhamma, is considered as a function and the Theravāda enumerates as many as twenty-eight forms of it.

Perhaps the most important single contribution of the Abhidhamma to the history of thought is its fully developed and thoroughly comprehensive theory of causality and relativity. Being a thoroughly consistent attempt at explaining the dependent origination of all phenomena, it is, in its widest empirical sense, a gigantic theory of cosmic dynamics. The most voluminous work of the Theravāda Abhidhamma, namely, the *Paṭṭhāna*, is wholly devoted to the consideration of this theory from the point of view of its application to the facts of sensory perception.

The Abhidhamma deals at length with the mechanics of mind control and with the techniques of psychic development of the mind. The primary aim here is to indicate the path to the realisation of wisdom or *paññā*. The Abhidhamma concludes with the discussion of the ultimate reality of *Nibbāna*. The latter is more frequently defined in ethical terms and more rarely as the unconditioned Absolute which transcends all antinomies. Throughout this discussion the Abhidhamma avoids the subtler metaphysics of the later Buddhist Absolute Idealists.

W. S. K.

VIII. Subject-matter before the fundamental Abhidhamma. Abhidhamma developed, as we saw above, from the attempt at clarification of what is preached in the sutta. The subject-matter treated there was the teachings of the Nikāyas, especially their creed and doctrines. Let us take as an example the *Paṭisambhidāmagga*, a source literature which existed before the fundamental Abhidhamma. In the book thirty items concerning doctrine are treated. They are (A) knowledge (*ñāṇa*), wrong views (*diṭṭhi*), mindfulness regarding respiration (*ānāpāna*), controlling principle (*indriya*), emancipation (*vimokkha*), sphere of existence (*gati*), karma theory (*kamma*), perversion (*vipallāsa*), path (*magga*), excellent drink (*maṇḍapeyya*). (B) association of quietude and insight (*yuganaddha*), truth (*sacca*), factor of supreme knowledge (*bojjhaṅga*), love or amity (*mettā*), absence of desire (*virāga*), analytic insight (*paṭisambhidā*), wheel of law (*dhammacakka*), transcendental world (*lokuttara*), spiritual power (*bala*), void (*suññā*). (C) great wisdom (*mahāpaññā*), psychic power (*iddhi*), clear understanding of truth (*abhisamaya*), detachment (*viveka*), behaviour (*cariyā*), marvels (*pāṭihāriya*), " equal-headed one ", who simultaneously attains an end of craving (*samasīsa*), application of mindfulness (*satipaṭṭhāna*), insight (*vipassanā*), tabulated summary (*mātikā*).

These 30 items are in most cases given in the Nikāyas. But some show further progress. At any rate, these 30 items exhaust the important problems of Buddhist doctrine. But systematisation is not complete. Their arrangement and organisation is seen in the Pali *Vibhaṅga* and the *Dharmaskandha* of the Sarvāstivāda school, treatises representative of the early fundamental Abhidhamma.

IX. The fundamental Abhidhamma of the early period. To begin with, the Pali *Vibhaṅga* arranged the subjects of study into the following 17 items: aggregates (*khandha*), sense-organs and sense objects (*āyatana*), elements (*dhātu*), truth (*sacca*), controlling principle (*indriya*), mode of causes (*paccayākāra*), application of mindfulness (*satipaṭṭhāna*), right exertion (*sammappadhāna*), psychic power (*iddhipāda*), factor of supreme knowledge (*bojjhaṅga*), path (*magga*), meditation (*jhāna*), set of precepts (*sikkhāpada*), analytic insight (*paṭisambhidā*), knowledge (*ñāṇa*), miscellaneous vices (*khuddakavatthu*), and, essence or summary of dhamma (*dhammahadaya*). They include the important problems of Buddhism, such as five khandhas, twelve āyatanas, eighteen dhātus, four saccas, twenty-two indriyas, twelve-member causality, four satipaṭṭhānas, four sammappadhānas, four iddhipādas, seven bojjhaṅgas, the Noble Eightfold Path, meditation of four jhāna and four āruppa samāpatti, the five precepts of the house-holder, four analytic insights, various types of wisdom, and various evil desires.

The *Dharmaskandha* of the Sarvāstivāda deals with the following 21 items, which are in the main the same as those mentioned above. They are: sets of precepts (*sikṣāpada*), four phases of conversion (*śrotāpattyaṅga*), perfect faith (*avetya-prasāda*), fruition of the path (*śrāmanyaphala*), practice and knowledge (*pratipad-abhijñā*), noble lineage of recluses (*ārya-vaṃśa*), right exertion (*samyak-prahāṇa*), psychic power (*ṛddhi-pāda*), application of mindfulness (*smṛti-prasthāna*), noble truth (*ārya-satya*), meditation (*dhyāna*), the illimitable (*apramāṇa*), formless meditation (*ārūpya*), practice of other meditation (*samādhi-bhāvanā*), factor of supreme knowledge (*bodhyaṅga*), miscellaneous vices (*kṣudraka-vastu*), controlling principles (*indriya*), sense-organs and sense-objects (*āyatana*), aggregates (*skandha*), many elements (*bahu-dhātu*), and law of causation (*pratītyasamutpāda*).

The twenty-one items are a little more than the 17 items of the Pali Buddhism, and roughly speaking, many items of those two sets coincide with or resemble each other. And all of them are relevant to the primary doctrines of Buddhism. But Buddhism treats worldly problems besides the doctrinal ones. So the Abhidhamma of the early period also dealt with these worldly problems. The section which dealt with them is called the *prajñapti-śāstra* (Skt.), *paññatti* (P). In Pali Buddhism, individual persons of various kinds, ranging from the unenlightened layman to the enlightened saints, are dealt with in the *Puggala-paññatti*. In the Sarvāstivāda, world (*loka*), action (*karma*), causes (*upādā*), &c., are treated from the worldly standpoint in the *Prajñapti-śāstra* (Taisho, 1538). These worldly conceptions (temporal questions, issues) were dealt with only superficially in the Nikāyas. The *Paññatti* gleaned and arranged the discussions which had been scattered.

X. The Abhidhamma from the middle period onward. When the above-mentioned contents of the early Abhidhamma came to be studied by the method adopted in the Abhidhamma from the middle period onward, they were studied in the abstract and objectively, and the study for the sake of practice which had been traditional since original Buddhism became the study for the sake of theory, detached from practice. Consequently, the classification of the contents was, as has been mentioned before, made into matter (*rūpa*), mind (*citta*), mental attributes (*cetasika*), the unconditioned (*asaṅkhata*), &c. These studies were made in various schools and in some cases various theories arose in the same school. Some discourse books collected these different theories. The Pali *Kathāvatthu* is a book of this kind and the book contains 217 items of difference. Though not a fundamental discourse-book, the *Samayabhedoparacana-cakra* describes the history of the divisions into schools and their divergent theories. Among others, the *Mahāvibhāṣa-śāstra* also gives many divergent theories.

XI. Manuals (Compendiums). When the age of manuals followed the age of fundamental Abhidhamma, the practice of Buddhism came to be discussed again. For example, the form which the Pali *Visuddhimagga* chose was to set up seven stages of purity as the grading of Buddhist discipline and to expound the doctrines according to them. The *Abhidharmakośa-śāstra* and the *Satyasiddhi-śāstra* of the Sautrāntika line systematise doctrines according to the order of the four truths (sorrow, origin of sorrow, cessation of sorrow and the path). Again, Skandhila's *Abhidharmāvatāra* and the *Mahāyāna-pañcaskandha-śāstra* of Vasubandhu of the Yogācāra School, and other discourse books arrange the doctrines and theories in the order of five aggregates. But on the other hand, some, based on purely objective theories, discuss doctrines by classification into matter, mind, mental attributes, &c.

XII. The method of study adopted by the Abhidhamma. 1. *The method of the early Abhidhamma :* By what methods was the subject-matter mentioned in the preceding chapter studied ? As has been referred to earlier, the methods also underwent changes as the Abhidhamma developed. First, let us look at the method of the early Abhidhamma. It had three distinctive features. There were : (1) the items concerning the conditions by which evils arise and those concerning practice and emancipation are systematically expounded. This method can be seen in the Pali *Paṭisambhidāmagga* and the *Vibhaṅga* and the *Dharmaskandha* of the Sarvāstivāda ; (2) various doctrines are arranged in numerical order. This can be seen in the *Puggala-paññatti* and in the theory of evils expounded in the *Vibhaṅga* and the *Saṅgitiparyāya* ; (3) exposition of doctrines and definition and explanation of the terminology. This is seen everywhere in the early Abhidhamma and is typical of it.

These three distinctive features in rudimentary form could be seen before the establishment of the fundamental Abhidhamma, in the suttas and other literature of abhidhammic tendency. More particularly, in the *Paṭisambhidāmagga* and the *Niddesa* the features are nearly the same as in the Abhidhamma.

2. *The method of study adopted in the Abhidhamma of the middle period and after :* The methodological characteristics of the Abhidhamma of the middle period and after were, as has already been mentioned: §1. Consideration according to abhidhammic standards (P. *pañha-puccha*), §2. Consideration of the subjects matter from the point of view of connotation and denotation (Skt. *saṅgraha*, P. *saṅgaha*), §3. Consideration of the concurrence and coexistence of mental action (Skt. *samprayoga*, P. *sampayoga*), §4. Consideration on the conditional relation of phenomenal succession and coexistence (Skt. *pratyaya*, P. *paccaya*), §5. Consideration on maturity and non-maturity of the phenomena (Skt. *samanvāgamana*). These will be surveyed below.

§1. *Questioning* (*Pañha-puccha*) : In the Pali Abhidhamma, 22 triplets (*tika*) and 100 doublets (*duka*) are established as standards of consideration. The total of 122 standards are called " abhidhammic table of contents " (*abhidhamma-mātikā*). They are the standards applicable to the whole Abhidhamma. Other schools have no such fixed standards and the kinds and numbers vary with the convenience of the occasion. To begin with, the 122 standards of the Pali Abhidhamma are as follows :

A. 22 TRIPLETS (*TIKA*) : (1) Good (*kusala*), bad (*akusala*), indeterminate (*avyākata*) ; (2) Associated with pleasant feeling (*sukhāya vedanāya sampayutta*), associated with painful feeling (*dukkhāya v°. s°.*), associated with neutral feeling (*adukkhamasukhāya v°. s°.*) ; (3) Result (*vipāka*), that which has resultant quality (*vipākadhamma*), that which is neither result nor a thing having resultant quality ; (4—6) That which has the act of applied and sustained thinking (*savitakka-savicāra*), the act of sustained thinking only (*avitakka-vicāramatta*), the act of neither applied nor sustained thinking (*avitakka-avicāra*) ; (7) State of being accompanied by zest (*pīti sahagata*), state of being accompanied by happiness (*sukhasahagata*), state of being accompanied by indifference (*upekkhā sahagata*); (8) Removability by vision (*dassanena pahātabba*), removability by culture (*bhāvanāya p°*), irremovability either by vision or by culture; (9—10) Going to degeneration (*ācayagāmi*), to purification (*apacayagāmi*), to neither degradation nor elevation; (11) The trainee (*sekhiya*), the adept (*asekhiya*), the one who is neither trainee nor adept; (12) Limited (*paritta*), sublime (*mahaggata*), infinite (*appamāṇa*); (13—14) Low (*hīna*), of medium worth (*majjhima*) , excellent (*paṇīta*); (15) Fixed wrongfulness as to consequence (*micchattaniyata*), fixed rightfulness as to consequence (*sammatta-niyata*), undefined (*aniyata*); (16—18) Past (*atīta*), future (*anāgata*), present (*paccuppanna*); (19—20) That which belongs to one's self (*ajjhatta*), what is external to one's self (*bahiddha*), what is both inside and outside of oneself (*ajjhatta-bahiddha*); (21—22) What is visible and reacting (*sanidassanasappaṭigha*), what is invisible and reacting (*anidassana-sappaṭigha*), what is neither visible nor reacting (*anidassana-appaṭigha*).

B. 100 DOUBLETS (*DUKA*): (1) Moral roots (*hetu*), what are not moral roots (*na hetu*); (2) Concomitance with moral roots (*sahetuka*), non-Concomitance with moral roots (*ahetuka*); (3—7) Causally related (*sappaccaya*), not causally related (*appaccaya*); (8) Conditioned (*saṅkhata*), unconditioned (*asaṅkhata*); (9) Visible (*sanidassana*), invisible (*anidassana*); (10) Reacting (*sappaṭigha*), not reacting (*appaṭigha*); (11) Having material form (*rūpī*), immaterial (*arūpī*); (12) Mundane (*lokiya*), supramundane (*lokuttara*); (13) Being cognised (*kenaci viññeyya*), being incognisable (*kenaci na viññeyya*); (14) Stain (*āsava*), no stain (*na āsava*); (15) Having stains (*sāsava*), having no stains (*anāsava*); (16—55) Having objects of thought (*sārammaṇa*), having no such objects (*anārammaṇa*); (56) Mind (*citta*), non-mind (*na citta*); (57) Mental attribute (*cetasika*), not mental attribute (*acetasika*); (58) Conjoined with mind (*cittasampayutta*), detached from mind (*cittavippayutta*); (59—66) One's own (*ajjhattika*), external (*bāhira*); (67) Derived (*upādā*), not derived (*na upādā*); (68—75) Vices (*kilesa*), non-vices (*na kilesa*); (76—77) Vitiated (*saṅkiliṭṭha*), not vitiated (*asaṅkiliṭṭha*); (78—93) Realm of sense (*kāmāvacara*), not realm of sense (*na kāmāvacara*); (94) Realm of form (*rūpāvacara*), not realm of form (*na rūpāvacara*); (95) Formless realm (*arūpāvacara*), not-formless realm (*na arūpāvacara*); (96) Included (*pariyāpanna*), unincluded (*apariyāpanna*); (97) Leading onward (*niyyānika*), not leading onward (*aniyyānika*); (98) Fixed (*niyata*), not fixed (*aniyata*); (99) Having a beyond (*sauttara*), having no beyond (*anuttara*); (100) Strife (*saraṇa*), non-strife (*araṇa*).

The *Sāriputra-abhidharma-śāstra*, in its Chinese translation of an unknown school, gives 36 doublets and 7 triplets, a total of 43 standards. The *Jñānaprasthāna* of the Sarvāstivāda gives 50 standards. Most of them can be found in the 122 standards of the Pali Buddhism, but some are different from those of the Pali Abhidhamma, owing to the differences of sectarian Buddhist theories.

§2 *Classification* (*Saṅgaha*). Aided by investigations by means of the standards listed above, the attributes of concepts became defined more and more minutely and exactly. Consequently, the identity, resemblance and difference of the doctrines and items under examination became clear and distinct. Accordingly, it was natural that the contrast or comparison of the conceptual connotation and denotation led to the subordination of one to another.

§3. *Mental association or combination* (*Sampayoga*). Mental function was examined with reference to perception, good and evil deeds, the practice of the path, the realisation of the fruit, meditation and various psychic powers. And the concrete mind in these cases was analysed and mental substance (*citta*) as an agent was distinguished from mental attributes (*cetasika*). The coexistence of the mental substance and its attributes was considered as combination (*sampayoga*) This theory, too, varied with schools. For example, with the Sarvāstivāda, the conditions which regulate combination are: (1) Equality of support (*āśraya-samatā*). Mental substance and its attributes should have the same sense organ for support. (2) Equality of sense object (*ālambana-s°*). Mental substance and its attributes should perceive the same object. (3) Equality of mode (*ākāra-s°*). Mental substance and its attributes should work in the same manner when perceiving. (4) Equality of time (*kāla-s°*) = synchronism. Mental substance and its attributes work at the same time. (5) Equality of substance (*dravya-s°*). As each mental attribute associates with mental substance at the same time, so two or more agencies of the same attribute cannot associate simultaneously with one mental substance. This is called the Theory of the five-aspect Equality of the Sarvāstivāda. Pali Buddhism also sets out much the same theory.

§4. *Theory of Correlation* (*Paccaya*). This theory is intended to make an exhaustive survey of the spatial and temporal relation of phenomena with one another as they appear and disappear and change. Mental association is, of course, one of those relations. As for conditions, the theory of correlation may have developed from the consideration of the twelve-member causal law (*paṭicca-samuppāda*). The law which originally ruled moral actions only was extended and made applicable to all physical and material phenomena as well as to moral actions. The Pali Abhidhamma gives 24 relational conditions, the *Śāriputrābhidharma-śāstra* 10 kinds, and the Sarvāstivāda 6 or 4 kinds. These theories of various schools show some resemblance or similarity with each other, but probably there had been no direct relation among the various schools.

To begin with, the 24 kinds of relational condition of Pali Buddhism are the following. (1) Condition of cause (*hetu-paccaya*). Immediate cause, principal cause; (2) Object (*ārammaṇa-p°*). Objects which cause cognition; (3) Dominance (*adhipati-p°*). Various auxiliary conditions, mediate or indirect cause; (4) Contiguity (*anantara-p°*). The same as the next one; (5) Immediate contiguity (*samanantara-p°*). The immediately preceding mental state performs the function to give place to the immediately following mental state ; (6) Coexistence (*sahajāta-p°*). Coexistential relation of concurrent material or mental things ; (7) Reciprocity (*aññamañña-p°*). The reciprocal relation of concurrent mental and material things ; (8) Dependence (*nissaya-p°*). Sensations or perceptions depend on the corresponding sense-organs or seats of perception ; (9) Sufficing condition (*upanissaya-p°*). Object and contiguity become sufficing condition in order to become more powerful ; (10) Antecedence (*purejāta-p°*). Sense organs and sense objects become condition by antecedence ; (11) Consequence (*pacchājāta-p°*). Succeeding mind becomes condition to preceding body ; (12) Succession (*āsevana-p°*). The relation in which powerful apperception lasts ; (13) Karma (*kamma-p°*). The relation of good or evil karma with material and mental things ; (14) Effect (*vipāka-p°*). The relation of the karmic result with concurrent material and mental things ; (15) Nutriment (*āhāra-p°*). The relation of material and spiritual nutriments with body and mental experience ; (16) Controlling power (*indriya-p°*). Relation of twenty-two controlling powers with material and mental things ; (17) Meditation (*jhāna-p°*). Relation of the constituents of meditation, such as applied thinking (*vitakka*) and sustained thinking (*vicāra*), with concurrent phenomena ; (18) Path (*magga-p°*). Relation of the constituents of the path, such as right view, &c., with concurrent phenomena ; (19) Association (*sampayutta-p°*). Relation through association of mind substance and mental attributes ; (20) Dissociation (*vippayutta-p°*). The case where there occurs no association ; (21) Presence (*atthi-p°*). Dependence of matter and mind on each other for existence ; (22) Absence (*natthi-p°*). Relation of the preceding mental state to the succeeding one ; (23) Abeyance (*vigata-p°*). Relation similar to item (22) ; (24) Continuance (*avigata-p°*). Relation similar to item 21.

Some of these 24 items resemble or overlap some others. They are not adequately arranged. This is not a strict and logical classification. The ten relational conditions expounded in the *Śāriputrābhidharma-śāstra* seem to correspond to those of Pali Buddhism, as given here in parentheses : 1 (1) ; 2 (4.5) ; 3 (2) ; 4 (8.9) ; 5 (13) ; 6 (14) ; 7 (6.10.11) ; 8 (7) ; 9 (12) ; 10 (3). The four relational conditions expounded by the Sarvāstivāda are : (1) Condition of cause (*hetu-pratyaya*), (2) Condition of object (*ālambana-p°*), (3) Condition of immediate contiguity (*samanantara-p°*), (4) Condition of dominance (*adhipati-p°*). These correspond to the first 4 or 5 items of Pali Buddhism. The six causes expounded also by the Sarvāstivāda are : (1) Cause of coexistence (*sahabhū-hetu*), (2) Association (*samprayukta-h°*), (3) Relation between the similar (*sabhāga-h°*), (4) Cause of all-pervading evils (*sarvatraga-h°*), (5) Cause of effect (*vipāka-h°*), (6) Various cause (*kāraṇa-h°*). Comparison with the 24 conditions of Pali Abhidhamma gives the following table of approximate correspondence : 1 (6) ; 2 (19) ; 3-4 (12) ; 5 (13) ; 6 (3).

§ 5. *Samanāgamana*. As to the possessing and non-possessing of something, we have the discussion by the Sarvāstivāda, but its exposition is omitted here.

XIII. **The Value of the Abhidhamma.** It was a distinctive merit of the Abhidhamma that it systematically unified various doctrines of original Buddhism into a consistent system and gave exact definitions of all Buddhist terminology, clarifying all Buddhist concepts. But it carried with it some shortcomings. The definitions of concepts and the exposition of doctrines were too formal and uniform, with the result that the profundity and sublimity of the early doctrines were lost. For, it is impossible to grasp the stream of concrete practice by uniform and abstract definitions. In original Buddhism, the same terminology conveyed various meanings as the hearers' understanding and ability varied. The abhidhammic definitions deprived the words or concepts of their nuance and flexibility, and the abhidhammic studies gradually deviated from the practice of the path and became mere theories for their own sake, subtle and complicated. The religiosity and practical nature proper to Buddhism were lost. It was to rectify these shortcomings that Mahāyāna Buddhism arose.

K. M.

XIV. **Abhidhamma as religion.** To the religious consciousness human life is essentially ethically conditioned. The meaning and significance of human conduct can be made intelligible only from the standpoint of ethics. Culture and civilisation, whether of the individual or of the group, are inconceivable without the motive force of an ethical ideology. Morality is the sense of value that the mind attaches to human behaviour, in thought, word and deed. All ethics, therefore, is psychological. Ethical action is fully conscious, purposive action. Human action, if it is to be ethically significant, has to originate always from volitional impulse. Psychological behaviour is not a mechanical process. The laws of the mind are fundamentally different from the laws of physics. Since the Buddha asserts the supremacy of mind over matter, what is essential for the seeker after ethical and spiritual perfection is to understand the nature and functions of psychological processes. In the view of the Abhidhamma, the study of ethics and psychology is not an academic pursuit but something that is essentially relevant to the progress and harmony of individual and social life.

The Abhidhamma marks a consistent and highly successful attempt at the harmonious integration of ethics, psychology and religion. This fact gives the Abhidhamma its distinctive religious character. The discussions in the Abhidhamma are charged with a thoroughgoing ethical earnestness springing directly from the religious consciousness of the Abhidhamma. It is only in the light of the intense interest in ethics and religion that we can make sense of the seemingly unending and remorselessly monotonous classifications and enumerations that keep on occurring in the pages of the Abhidhamma, both canonical and commentarial.

XV. **Abhidhamma as Philosophy.** The Abhidhamma constitutes the results of an inquiry into the nature of human experience, both sensory and extra-sensory. Since the results are stated and interpreted in terms of language and logic, it allows the Abhidhamma the justification to be considered as philosophy. The function of philosophy, if the latter is to be practically useful and ethically edifying, is not to indulge in speculative cogitation or mere intellection but to understand nature. This understanding cannot be obtained or developed without reference to the observation of the world within and around us in the way it actually functions. The principles that govern nature are not made available to sense perception directly except through instances and illustrations in one's daily experience, such as seeing falling mangoes and decaying bodies. They can be discovered only through the philosophic method of analysis and synthesis. If we are not to remove ourselves further away from reality it becomes imperative that we first describe rather than re-interpret the data of our perception. In this regard the Abhidhamma can be introduced as a critical and descriptive philosophy. The greater part of the content of the Abhidhamma is an analysis and synthesis of phenomena, but it does not stop at a mere phenomenalism or realism. Towards its latter part the Abhidhamma describes the unconditioned absolute, but it does not claim to be a thoroughgoing monism that altogether denies the objective reality of the world which is received and confirmed by the sensations. Realism that denies the world of spirit is false materialism, while idealism that denies the reality of the phenomenal world removes the very possibility for ethical striving and religious and spiritual development. In the interests of ethics and religion the Abhidhamma avoids both extremes and follows the middle path of sanity and common sense.

W. S. K.

Bibliography: (On the canonical texts of the Abhidhamma):—B. C. Law: *A History of Pali Literature*, II, pp. 303-42; J. Takakusu: *On the Abhidharma Literature of the Sarvastivadins*, JPTS., (1905); L. de la Vallée Poussin: *Documents d'Abhidharma, trad. et annotés*, BEFEO. (XXX); Nyānatiloka: *A Guide through the Abhidhamma Piṭaka*, (Colombo, 1957). (On the doctrines of the Abhidharma Schools):—Mrs. Rhys Davids: *A Buddhist Manual of Psychological Ethics*; S. Z. Aung and Mrs. Rhys Davids: *Compendium of Philosophy*, PTS. Translation Series; T. I. Stcherbatsky: *The Central Conception of Buddhism*; Vallée Poussin: *L'Abhidharmakośa*, trad. (Paris, 1923-5); J. Kasyap: *Abhidhamma Philosophy*, I & II.

ABHIDHAMMA-ANUṬĪKĀ is a sub-commentary on the Abhidhamma. The work generally known by this name was written by Dhammapāla to supplement the original *Abhidhamma-Mūla-Ṭīkā* of Ānanda (*Sāsv.* 33; *Gv.* 69). Its official title which, however, is less frequently used, is *Līnatthavaṇṇanā* (*Gv.* 60). The name *Abhidhamma-anuṭīkā*, appears in an inscription at Pagān (Burma), dated 804 B.E. (1442 A.C.) among a list of 295 texts offered by the ruler of Taungdwin and his wife to the Saṅgha (*BEFEO.* V, 183). Ariyavaṃsa, the celebrated Burmese teacher and author of the 15th century, composed an interpretation (*attha-yojanā*) in Burmese on the *Abhidhamma* (*aṭṭhakathā*) *anuṭīkā* (Bode: *Pali Literature of Burma*, p. 43).

ABHIDHAMMA-MŪLAṬĪKĀ, or, to give this work its proper title, *Paramatthappakāsinī*, or *Sattābhidhammagandha-aṭṭhakathāya mūlaṭīkā* (*Gv.* 60), is an exegesis on the entire Abhidhamma-piṭaka. As it was the first born (*ādibhūtattā*) of all sub-commentaries, it became known as the *Mūla Ṭīkā* (*Sāsv.* 33). It stands apart from the individual commentaries on the seven books belonging to this collection (*piṭaka*). The work is ascribed to a certain Ānanda (Vanaratana Tissa), who, like other commentators, Mahā Kaccāyana, Buddhaghosa, Buddhadatta, Dhammapāla, was an Indian by birth. He joined the Order of monks in Ceylon and stood at the head of the Araññavāsī brotherhood, which was founded at the beginning of the 6th century, during the reign of Aggabodhi II, and which was devoted to a more secluded hermit's life. He is said to have composed this work at the request of a senior monk, Buddhamitta (*Gv.* 69). Although there are occasional dissents, e.g., the rejection of a static phase of thought, apart from its arising and cessation,[1] the work which is the oldest extant sub-commentary on the Abhidhamma,[2] is evidently based on Buddhaghosa's commentaries.

An interpretation (*anuṭīkā*) on the *Mūla Ṭīkā* and named the *Līnatthavaṇṇanā*, was compiled by Culla Dhammapāla, although sometimes this work is included in the list of commentaries and sub-commentaries attributed to Dhammapāla Ācariya (e.g., *Gv.* 60 and *Sāsv.* 33). This Ācariya Dhammapāla, however, lived before the 7th century, when the famous Chinese traveller of that time, Hsüan-tsang, referred to him. Dhammapāla Junior (Culla Dhammapāla), on the other hand, was a senior pupil of Ānanda Vanaratana Tissa referred to above. As he was already the author of the *Saccasaṅkhepa* (q.v.) it is more likely that it was he who compiled the explanatory notes to his teacher's *Mūla Ṭīkā*.

Various schools had in the course of time composed their own sub-commentaries, and when conflicting expositions had become too obvious, they were reviewed by Mahā Kassapa, the author of of the *Saddhammasaṅgaha* and his band of scholarly monks at Jetavana Vihāra in Pulatthipura (Polonnaruwa, Ceylon), after the reconciliation of opposing schools during the reign of Parākramabāhu I. The outcome of this revision was the *Pañcappakaraṇaṭṭhakathā* in three parts concerning the Abhidhamma works, exclusive of the Dhammasaṅgaṇī's *Atthasālinī* and the Vibhaṅga's *Sammohavinodanī*.

The author of the *Mūla Ṭīkā*, therefore, probably lived in the 8th or 9th century, and should not be confused with another Ānanda, who also belonged to the Araññavāsī brotherhood and who was a disciple of Udumbaragiri Medhaṅkara, the pupil of Sāriputta, in the early 13th century during the reign of Vijayabāhu III at Jambuddoṇi (Daṁbadeṇiya, Ceylon), although to this latter Ānanda is frequently ascribed the authorship of the *Abhidhamma-Mūla-Ṭīkā*.

---

[1] Shwe Zan Aung: *Comp. of Phil.* Introd. Essay, p. 26.
[2] De Z. p. 3.

Palm-leaf manuscript copies of this work are extant in many temple libraries in Ceylon, according to K.D. Somadasa: *Laṅkāvē Puskolapot Nāmāvaliya*, a catalogue of palm-leaf MSS. in Ceylon (Colombo, 1959).

H. G. A. v. Z.

ABHIDHAMMA-PAṆṆARASAṬṬHĀNA, a work of the 14th century explaining some passages of the Abhidhamma (*Gv.* 74). The author is a monk, named Vimalabuddhi, with the alternate prefixes of Nava- and Culla- (*Gv.* 64). But, in the early period of Pali–Burmese literature it is not always possible to unravel the confusion of names of Burmese and Sinhalese authors. Thus, the Sinhalese monk, Sāriputta Mahāsāmi, author of the *Vinaya-saṅgaha* written in the 12th century and of a paraphrase to the *Abhidhammattha-saṅgaha*, is called in Burma Nava Vimalabuddhi. He should not, however, be identified with the author of the *Abhidhamma-paṇṇarasaṭṭhāna*.

ABHIDHAMMA PIṬAKA. See ABHIDHAMMA.

ABHIDHAMMATTHA-SAṄGAHA. This work is a summary (*saṅgaha*) of the sense or meaning (*attha*) of Buddhist philosophy (*abhidhamma*). It is a manual compiled in Pali not earlier than the 8th century A.C., but it came into use as a text book for students of Abhidhamma in the 12th century only. It is a treatise excessively condensed, yet extremely popular as a handbook. " Even at the present day this manual is still held in the highest possible esteem in Ceylon as well as in Burma, and has been more frequently commentated and translated in Burma than any other text of the Abhidhamma." [1] The author's name is always given as Anuruddha, who, according to Burmese tradition, was a senior monk (*thera*) in Ceylon residing in Polonnaruwa in the Mūlasoma Vihāra. Nothing more is known of him, except that he was the author of two other books, *Paramattha-vinicchaya* and *Nāmarūpapariccheda*, and, perhaps, of the *Anuruddha Śataka*.[2]

Four sub-commentaries have been written on this compendium, two in Ceylon, *Porāṇa-ṭīkā* by Nava Vimalabuddhi thera, and *Abhidhammattha-vibhāvanī* by Sumaṅgala thera, and two in Burma, *Saṅkhepa-vaṇṇanā* by Saddhamma Jotipāla and a recent work, *Paramatthadīpanī Ṭīkā*, by Ledi Sayadaw.[3]

Although the *Abhidhammattha-saṅgaha* covers in its final chapter more or less the same range of subject-matter as Buddhaghosa's *Visuddhimagga*, the two works can hardly be compared otherwise. For, where the *Visuddhimagga* treats its subject with an amplitude of interpretation and critical explanation with the assistance of numerous legends and a wealth of historical and mythical detail, the compiler of the *Abhidhammattha-saṅgaha* is so severely concise in his subject-matter, that one can hardly speak of him as the " author " of the compendium, the work being much more in the nature of an extensive table of contents. Buddhaghosa, moreover, has given us in his *Visuddhimagga* a practical standard work on the method of developing sainthood by means of virtue and meditation. It is ethical in its end, even when he treats his subject psychologically. Anuruddha in his *Abhidhammattha-saṅgaha* has given a purely theoretical analysis with a conciseness bordering on the laconic.

The work could be called a Digest, but for the fact that the summary is so compact that it might easily cause some mental indigestion. For here we find in one small volume the whole subject-matter of the Abhidhamma which is contained in seven books on psychological ethics, dealing with consciousness both moral and immoral, as experienced in the various spheres of sense, form, formless and transcendental; its concomitants or mental properties (*cetasika*), analysed and distributed according to the mental states in which they occur; the process of cognition detailed in its seventeen thought moments; the process of becoming or life in the various realms of karma and rebirth; the many aspects, origins, groups and qualities of matter which may be so subtle that it is mere form (*rūpa*); the laws which govern conditional origination and inter-relationship; and the various stations of mental exercise and spiritual development.

All this is condensed in less than 50 pages of print. Its very terseness does not make it easily intelligible to lay readers, but it should not be forgotten that this book is not one of exposition. The composer himself says in the opening verses:

> " Now will I speak in summaries concise
> of things in Abhidhamma-lore contained ".[4]

And he continues to enumerate the four categories dealt with in this compendium: consciousness (*viññāṇa*), mental properties (*cetasika*), material qualities (*rūpa*) and emancipation (*nibbāna*). Further, we find that every chapter and section, in which each of these four chief divisions is subdivided, is rounded off with a verse giving the barest outline for purpose of memorising the contents. Thus, the twelve classes of unskilful thought (*akusala citta*) are to be memorised as follows:

> *Aṭṭhadhā lobhamūlāni dosamūlāni ca dvidhā*
> *mohamūlāni ca dve'ti dvādasākusalā siyuṃ.*
> (Eight there are with roots in greed,
> Twofold those from hateful seed,
> Two are in confusion caught,
> In all twelve types of sinful thought).

Having dealt summarily with the eighty-nine classes of consciousness (which may be expanded to one hundred and twenty-one by resolving each of the eight kinds of transcendental consciousness into five, thus obtaining forty kinds in place of eight), the *Abhidhammattha-saṅgaha* passes on to the classification of fifty-two mental properties (*cetasika*) seven of which are common to each and every thought, six contingent ones, fourteen always linked with unskilful thought and twenty-five common to all aesthetic states of mind. The various combinations of these mental properties constitute a rich variety of mental states or thought processes which makes one admire the keen sense of psycho-analysis at such an early date. For fuller explanation of these mental properties, see CETASIKA.

---

[1] Winternitz: *History of Indian Literature* (Calcutta University publication, 1933) II, 222.

[2] *DPPN.* p. 90.

[3] For further details, see *Pali Literature of Ceylon*, pp. 168-172.

[4] *Compendium of Philosophy*, p. 81.

The next part of the book treats of the concomitants particular to the various states of consciousness. Thus, sense-impressions may be divided according to the six senses and according to the nature of the impression of pleasure, pain, joy, grief and indifference, which again results in a large variety or combinations and mutual exclusions. Thus " among the sense-impressions which are the result of moral deeds (done in a former birth), there is only one kind that is accompanied by pleasurable feeling (*kāyika-sukha*), and that is tactile impressions " (III, 2).

Another classification of thoughts is shown according to the roots from which a thought originates : greed, aversion, ignorance, disinterestedness, affection and intelligence ; although eighteen kinds of consciousness are mentioned which are not conditioned by any of these roots, i.e., when a thought is not full-grown. For details, see HETU.

This is followed by summaries regarding consciousness under the aspect of function (*kicca*), of sense-doors or organs (*dvāra*), of sense objects (*ārammaṇa*), of sense-bases (*vatthu*).

Part IV of the *Abhidhammattha-saṅgaha* deals with the process of cognition and mentions how a single unit of mental activity or thought-moment consists of three time phases, to wit, nascent, developing and breaking off. Seventeen such thought-moments constitute the normal duration of a material phenomenon. It is interesting to note that " Buddhists have come to speak of matter as lasting for seventeen thought-moments ".[5] It is not the thought which lasts that long !

Following the analytical process of the birth and the passing of a thought is the next section, dealing with rebirth, i.e., the various planes of life, four types of rebirth, and sixteen kinds of karma resulting in rebirth.

Matter and the twenty-eight material qualities are analysed in Part VI. For details, see RŪPA.

All the distinctive states set forth in this work up to this stage are now in Part VII categorised in different groupings. Here we find first various categories of evil, mixed categories and all that pertains to enlightenment (*bodhi*).

Part VIII deals with relations, first with the arising and ceasing of relations according to the law of dependent origination (*paṭicca-samuppāda*) as this is frequently found in the *Sutta-piṭaka*, and then with the system of correlation, which constitutes the subject-matter of the *Paṭṭhāna*, the last or " Great Book " of the *Abhidhamma-piṭaka.*

The concluding part treats of mind culture, the forty exercises for meditation (*bhāvanā*), the states of mental absorption (*jhāna*), and supernormal intellection (*abhiññā*), which all lead to pacification (*samatha*) of the mind. Real insight (*vipassanā*), however, is attained along the path of purification of morals, of thoughts, of views, of doubts, of discernment, of knowledge and of insight, by concentration on the salient marks or characteristics of impermanence (*anicca*), conflict (*dukkha*) and egolessness (*anattā*).

Emancipation (*vimokkha*) can be attained through realisation or insight following any one of these three contemplations, which thereby become the cause of emancipation (*vimokkhamukha*).

H. G. A. v. Z.

ABHIDHAMMATTHA-SAṄGAHA-(PORĀṆA-) ṬĪKĀ. As a compendium of the vast literature of Buddhist philosophy comprised under the name Abhidhamma, there has been no more useful and used handbook than the *Abhidhammattha-saṅgaha* (q.v.), which for more than eight centuries now has occupied a unique position as primer and manual for students of psychology and philosophy in Burma and Ceylon. Its excellence as a handbook for further study, and a compendium for ready reference, brought about a considerable amount of exegetical literature, which became all the more necessary owing to the extremely condensed nature of the compendium.

The earliest known attempt in compiling an interpretation of the compendium, without making it a reconstitution of a condensation, is the *Abhidhammattha-saṅgaha-ṭīkā* which is called the *Porāṇa-ṭīkā* and ascribed to Vimalabuddhi Thera (*Sāsv.* 34 ; *Sāsanavaṃsa Dīpa, v.* 1223). In Burma this author is also called Nava Vimalabuddhi, but he is better known in Ceylon as Sāriputta Mahāsāmi. His pupil too wrote a sub-commentary on the *Abhidhammattha-saṅgaha*, entitled the *Abhidhammattha-vibhāvanī* (q.v.), " which still remains in favour both in Burma and in Ceylon " (*Pali Literature of Ceylon*, 173), whereas the *Porāṇa Ṭīkā* " is considered quite superannuated " (*Compendium of Philosophy*, ix) and so little used, that " this work is not known to exist in Ceylon at present " (De Z. p. 4). Even the very exhaustive *Laṅkāvē Puskolapot Nāmāvaliya* (K. D. Somadasa) has failed to discover a single manuscript. The *Gandhavaṃsa*, or History of Books (Minayeff ed.), although far more detailed than either the *Sāsanavaṃsa* or *Sāsanavaṃsadīpa* and mentioning names of authors and works of several *abhidhammasaṅgaha-anuṭīkās*, such as the *Dasa-gaṇḍhivaṇṇanā* by Vepullabuddhi and the *Maṇi-sāra-mañjusā* by Ariyavaṃsa, has no reference to the oldest interpretation of the Compendium of Philosophy, the *Abhidhammattha-saṅgaha-Porāṇa Ṭīkā*.

H. G. A. v. Z.

---

[5] Shwe Zan Aung : Introductory Essay to the *Compendium of Philosophy*, p. 26.

ABHIDHAMMATTHA-VIBHĀVANĪ, a sub-commentary (*ṭīkā*) on the *Abhidhammattha-saṅgaha* (q.v.) written in Ceylon by Sumaṅgala Ācariya (*Gv.* 52). a pupil of Sāriputta Mahāsāmi (in Burma known as Nava Vimalabuddhi). Sāriputta's commentary on the same work, called the *Abhidhammattha-saṅgaha-Porāṇa-ṭīkā* (q.v.), became entirely eclipsed by his pupil's exegesis, which is the most popular and most authoritative interpretation of the *Abhidhammattha-saṅgaha.* In Burma it is known as the " famous Ṭīkā " (*Ṭīkā gyaw*), because of a masterly exposition thereof by Ariyavaṃsa, and is generally well known and quoted as the " Ceylon Commentary ". Earlier, it was known as the " beautiful Ṭīkā " (*lakkhaṇaṭīkā*, *Sāsv.* 96), " because the comments in it are so very apt to the subject of discussion " (*Pali Literature of Ceylon*, 200). A subsequent commentator, Chapaṭa, who also wrote a commentary on the *Abhidhammattha-saṅgaha* (*Sāsv.* 116), compared his own modest work, the *Saṅkhepa-vaṇṇanā*, to a firefly, whereas Sumaṅgala Ācariya's *Vibhāvanī* is likened to the moon. But then, he adds slyly, " the moon cannot shine within bamboos ; the firefly can " (*Pali Literature of Ceylon*, 201).

This late medieval 12th century work consists of 100 ola leaves, 18 inches in length. In this work it is stated that several commentaries have been written on the *Abhidhammattha-saṅgaha*, with the following titles : *Abhidhammattha-saṅgaha-Porāṇa Ṭīkā*, by Vimalabuddhi ; *Abhidhammattha-saṅgaha padārtha-sanne*, a Sinhalese paraphrase by the same (here called Sāriputta Mahā Thera) ; *Abhidhammattha-saṅgaha-padayojanā*, by a Buddhist monk of Lāva (Laos ?).

According to De Zoysa's *Catalogue of Pali Manuscripts* these are not now extant in Ceylon, and the latest inquiries in this field have not been more successful (K. D. Somadasa : *Laṅkāvē Puskolapot Nāmāvaliya*).

ABHIDHAMMATTHA-VIKĀSINĪ, name of an old commentary written in Ceylon on the *Abhidhammāvatāra*. It is ascribed to the thera Sumaṅgala (circa 12th century) who was also the author of the *Abhidhammatthavibhāvanī*, a commentary on the *Abhidhammatthasaṅgaha*. Sumaṅgala was a pupil of the thera Sāriputta and his speciality, like that of his teacher, was the Abhidhamma.

A more recent work having the same name as that of this old commentary and serving the same purpose is said to have been produced in Burma (*Buddhadatta's Manuals*, xviii).

ABHIDHAMMĀVATĀRA, a book which, as suggested by its very name, involves a ' descent into the Abhidhamma'. According to its author it was written to enable monks to acquire skill in regard to the noblest of the canonical divisions,[1] and in substance is said to be the same as that which the Buddha preached to an assembly of gods in the deva world[2]. It is the unfailing remedy (*hatthasāraṃ*), says the author, for monks professing the Abhidhamma.[3]

The book consists of twenty-four chapters of which sixteen are entirely in verse, one entirely in prose, and seven in a mixture of prose and verse. But this pattern is no indication of the sequence in which these chapters appear.

The chapters are generally called *niddesa* (exposition) and are as follows :— (1) *Citta niddesa;* (2) *Cetasika n°* ; (3) *Cetasikavibhāga n°* ; (4) *Ekavibhādi n°* ; (5) *Cittupatti n°* ; (6) *Ārammaṇavibhāga ;* (7) *Vipākacittapavatti n°* ; (8) *Pakiṇṇaka n°* ; (9) *Puññavipākapaccaya n°* ; (10) *Rūpavibhāga ;* (11) *Nibbāna n°* ; (12) *Paññatti n°* ; (13) *Kārakapaṭivedha;* (14) *Rūpāvacara-samādhi-bhāvanā n°* ; (15) *Arūpāvacara-samādhi-bhāvanā n°* ; (16) *Abhiññā n°* ; (17) *Abhiññārammaṇa n°* ; (18) *Diṭṭhivisuddhi n°* ; (19) *Kaṅkhāvitaraṇavisuddhi n°* ; (20) *Maggāmaggañāṇadassanavisuddhi n°* ; (21) *Paṭipadāñāṇadassanavisuddhi n°* ; (22) *Ñāṇadassanavisuddhi n°* ; (23) (*a*) *Kilesapahāna kathā ;* (*b*) *Saccābhisamaya kathā ;* (24) *Paccaya n°*.

The first chapter is an analysis of the mind (*citta*) into eighty-nine types ; twenty-one of such types are said to be wholesome (*kusala*), twelve unwholesome (*akusala*), thirty-six resultant (*vipāka*) and twenty non-efficacious (*kriyā*). The second chapter enumerates the mental factors (*cetasikā*) which are associated with the types of consciousness classified in the first chapter. In the third chapter each of these mental factors is reckoned in terms of the particular type of consciousness with which it is associated. The types of consciousness, however, are here regarded as consisting of a total of one hundred and twenty-one.

The fourth chapter is a discussion on the mind viewed variously for example as conditioned, good, resultant, &c., or as their very opposites. The fifth chapter classifies the types of mind in terms of the planes of existence (*bhūmi*) and the persons (*puggala*) born in them. In chapter six is an enumeration of the objects (*ārammaṇa*) corresponding to each of the many types of consciousness. Chapter seven treats of the types of resultant consciousness, and of their arising and continuance. The eighth chapter, though called *pakiṇṇaka* or miscellaneous, discusses the mind in its functional aspect, showing how sensory objects are presented to the mind and the process of ideation that follows. The mind is here likened to a road spider that has a web spread in five directions.

The next, chapter nine, deals with the mental formations, both wholesome and unwholesome, the thirty-two types of resultant consciousness that are present at and occur even after the moment of rebirth, as well as their causal conditions in regard to relevant states of existence. The tenth chapter is an analysis of form (*rūpa*), while the eleventh is an exposition on the Absolute or *nibbāna*. Chapter twelve is a discussion on the meaning of *paññatti* or connotation. Chapter thirteen is an exposition on causality and involves the denial of a permanent entity, such as the soul, which is said to be the doer of all actions whose results it also experiences.

---

[1] *Buddhadatta's Manuals, v.* 4.

[2] ibid. *vv.* 2. 3.

[3] ibid. *v.* 7.

Chapters fourteen and fifteen describe the method of the concentration of the mind in regard to the spheres of form (*rūpāvacara-samādhi*) and the formless (*arūpāvacara-samādhi*) respectively, while chapter sixteen enumerates the five superior spiritual powers (*pañc'abhiññā*). This chapter, however, makes provision for two other spiritual powers—*anāgataṃsa-ñāṇa* and *yathākammūpaga-ñāṇa*—which are said to be capable of being induced through the power of the divine eye (*dibba-cakkhu*). This is followed by chapter seventeen which discusses the operation of all seven of these superior spiritual powers.

The next is chapter eighteen which is an exposition on the development of knowledge (*paññā*) or insight. This is followed by another exposition (chapter nineteen) as to how one must rid oneself of all doubts—doubts as regards causality that is pertinent to both name and form which are to be reckoned in terms of the three periods of time. And a person possessed of such knowledge is here described as a 'junior stream-winner' (*culla-sotāpanna*). Chapter twenty contains a discussion on the purification of knowledge and insight regarding the right and wrong paths (*maggāmagga*), while chapter twenty-one deals likewise with the method or way of such purification. Next, in chapter twenty-two, the four types of knowledge associated with the path of enlightenment are enumerated and chapter twenty-three, which consists of two parts, deals first with the defilements that must necessarily be purged and then of the cognisance, abandonment, realisation and mental cultivation which simultaneously occur in regard to each type of knowledge antecedent to enlightenment. And last of all there is chapter twenty-four which enumerates the causal conditions (*paccaya*) and the manner in which these arise.

At the end of each chapter is a verse which urges the necessity of a study of the Abhidhamma in order that one may successfully put an end to the misery of repeated existence.

The authorship of this book is ascribed to Buddhadatta, a contemporary of the great scholiast Buddhaghosa. According to the verses at the end of the book, Buddhadatta composed this work on the request of a monk called Sumati[4] while residing at the Eastern Mansion (*pācīna-pāsāda*) at the port called Kāveri. The mansion was evidently part of a larger establishment that was shaped like the crest of mount Kailāsa (*Kelāsasikharākāra*)[5] and had been built by one Kaṇhadāsa. This establishment may well have been the Kelāsa vihāra to which reference is made in the *Mahāvaṃsa* as the monastery from which the great thera Suriyagutta came with his retinue of monks at the time of the building of the Mahāthūpa at Anurādhapura.[6]

According to the legends that have grown round the composition of this book, Buddhadatta is supposed to have met Buddhaghosa while the latter was journeying to Ceylon and requested him to let him have the commentaries after he had translated them into Pali, in order that he may summarize them. And when Buddhaghosa had eventually complied with his request Buddhadatta is said to have summed up in the *Abhidhammāvatāra* all that was contained in the Abhidhamma commentaries.[7]

The *Abhidhammāvatāra* is the earliest of the non-canonical Abhidhamma books which attempt a systematisation of the Abhidhamma. It is not a commentary like the *Sammohavinodanī* or the *Atthasālinī* but an original work intended to convey the fundamentals of the Abhidhamma to those intent on studying them. It is free from various heresies that had crept into the various schools and is based on the tradition of the Mahāvihāra monks.[8] As such, it has been described as containing the quintessence of the *Ābhidhammikas*. It seems to have been superseded later by the *Abhidhammatthasaṅgaha* which Anuruddha composed in the twelfth century.

H. S. COORAY.

ĀBHIDHAMMIKA, one who has specialised in the study of the Abhidhamma.[1]

From very early times groups of monks devoted themselves to the special study and recitation of different sections of the canon. The little use of writing in those days and the need to preserve the sacred literature no doubt encouraged this system whereby the canon was handed down from generation to generation and preserved. These monks became known by names which indicated the nature of their specialisation. Thus the Suttantikas were those proficient in the Sutta Piṭaka; the Vinayadharas, experts in the Vinaya, and the Ābhidhammikas, masters of the Abhidhamma.[2] A group of Ābhidhammikas was known as Ābhidhammikagaṇa, just as a group of Suttantikas was referred to as Suttantikagaṇa (*Vism.* 76). In certain matters, the Ābhidhammikagaṇa held opinions different from the Suttantikagaṇa.

In the *Atthasālinī* (p. 17) the Buddha himself is described as the first Ābhidhammika: *Sammā-sambuddho 'va paṭhamataraṃ Ābhidhammiko.* Of the Buddha's disciples the foremost Ābhidhammika was Sāriputta. His successors who conveyed the Abhidhamma up to the time of the Third Council are said to have been Bhaddaji, Sobhita, Piyajāli, Piyapāla, Piyadassī, Kosiyaputta, Siggava, Sandeha, Moggalīputta, Visudatta, Dhammiya, Dāsaka, Sonaka, Revata and others. The Abhidhamma was brought to Ceylon by Mahinda, Iddhiya, Uttiya, Bhaddanāma and Sambala and preserved by a succession of their pupils (*DhsA.* 32).

---

[4] ibid. *vv.* 1401, 1413.

[5] ibid. *v.* 1411.

[6] *Mhv.* xxix, 43.

[7] *Buddhadatta's Manuals* ,*Viññāpanam*, xix.

[8] ibid. *v.* 1405.

[1] *Abhidhammaṃ adhīto ābhidhammiko: Kaccāyanavutti* (Sinhalese ed., 1904, p. 80). See also p. 71, and *Saddanīti* (Helmer Smith, 1928), pp. 786, 809.

[2] There were also the Bhāṇakas, the 'Reciters' of the sections of the *Sutta Piṭaka*. In the case of all these specialists, the fact that they made a special study of one section of the canon did not mean that thay had not studied the rest of the canon.

The Ābhidhammikas were held in very high esteem. They were considered superior to the Suttantikas and Vinayadharas. This is evident from literary references and epigraphic records. In the *Atthasālinī* (p. 29) the Buddha is reported as having said that the true preachers of the doctrine are the Ābhidhammikas, while the others though they may preach the doctrine are not competent preachers. In the *Majjhima* commentary, too, the superiority of the Ābhidhammika over the Anabhidhammika (non-Ābhidhammika) is asserted.[3] In the Mihintalē Rock Inscription of Mahinda IV of the latter half of the 10th century the exponents of Abhidhamma are clearly honoured above the exponents of the Sutta and Vinaya, for it states that they are to receive twelve shares (*vasag*) as against seven and five of the other two (*EZ.* I, 85, 100).

References are made to individual Ābhidhammikas who were greatly respected monks. In the commentaries the most prominent of them is Ābhidhammika Godatta.

The word Ābhidhammika is found in post-canonical works, the earliest of which was perhaps the *Milindapañha* (17, 341). In the canon the one who is well versed in the Master's teachings is referred to as *Dhammadharo, Vinayadharo, Mātikādharo* (e.g., *Vin.* II, 299). The term Mātikādhara is very probably the forerunner of the term Ābhidhammika of later times.

The Ābhidhammikas are most frequently referred to in the commentaries. In the *Atthasālinī* (p. 17) there is an allusion to Ābhidhammikas in the time of Buddha Kassapa and the *Sumaṅgalavilāsinī* speaks of eight Ābhidhammika bhikkhus who came to the aid of king Duṭṭhagāmaṇi. It is said that the latter had not been able to sleep for one whole month through joy of his victory over the Tamils and it was the eight Ābhidhammikas who succeeded in inducing sleep in him by chanting the *Citta Yamaka* of the Abhidhamma Piṭaka (*DA.* II, p. 640). References to the Ābhidhammikas are also found in Fa-hsien and Hsüan-tsang. Fa-hsien says that on certain days the masters of the Abhidhamma make offerings to the thūpa built in honour of Abhidhamma.[4] Hsüan-tsang, too, comments in his description of Mathura (Muttra) that on fast days those who studied the Abhidhamma honoured the thūpa erected in memory of Sāriputta (Beal: *Buddhist Records of the Western World*, p. 180). See also ĀBHIDHĀRMIKA.

L. R. G.

ĀBHIDHAMMIKA ABHAYA. See ABHAYA (7)

ĀBHIDAMMIKA GODATTA. See GODATTA.

ABHIDHĀNAPPADĪPIKĀ, a dictionary of Pali synonyms, compiled by Moggallāna thera who resided in Jetavana Vihāra in Polonnaruwa (Ceylon) during the reign of king Parākramabāhu the Great (1153–1186 A.C.). The work enjoys the highest authority, holding in Pali literature the same place as the well-known *Amarakośa* in Sanskrit.

Thus we find 32 epithets of the Buddha, 46 of Nibbāna, 20 of Sakka, the king of the gods, to mention only three of 179 entries of the first book on Heaven (*sagga-khaṇḍa*). The second book on earth (*bhū-khaṇḍa*) is divided into six chapters on earth as soil (*bhūmivagga*); on township (*pura-vagga*) which contains, e.g., 24 synonyms for house; a chapter on humans (*nara-vagga*), giving, e.g., 10 synonyms for man, 15 for woman, but 24 for a wise one, with many details of their anatomy, clothing and household articles; a chapter on the social order of the four castes (*catubbaṇṇa-vagga*) with the greatest number of sobriquets (19) reserved for one's enemy; a chapter on forest-gardens (*araññādi-vagga*) and one on the underworld (*pātāla-vagga*) which includes all that is not solid earth, e.g., hells, oceans and water-lilies. The third book is miscellaneous (*sāmañña-khaṇḍa*) and has four chapters on distinctive features (*visessādhīna-vagga*), on mixed items (*saṅkiṇṇa-vagga*), on manifold aspects (*anekattha-vagga*) and on indeclinable prefixes (*avyaya-vagga*).

The entire work lists all these entries in 1203 stanzas of four lines each.

A commentary thereon, the *Abhidhānappadīpikā-ṭīkā*, was composed by Caturaṅgabala of Vijayapura, a Burmese explanation by Ñāṇāvāsa, and a complete index with grammatical notes, the *Abhidānappadīpikā-sūci*, by a Ceylon Buddhist monk, Waskaḍuwē Subhūti in 1883.

H. G. A. v. Z.

Bibliography: Fausböll, *JPTS.* 1883, p. 150; Francke, *Gesch. and Krit.* p. 65.

ABHIDHĀNAŚĀSTRA-VIŚVALOCANA-ITYAPARĀBHIDHĀNA-MUKTĀVALĪ-NĀMA (Tib. *Mṅonbrjod-kyi bstan-bcos sna-tshogs gsal-ba shes-pa miṅ-gshan-mu tig-phreṅ-ba shes-bya-ba*), a Sanskrit-Tibetan dictionary found in the Mdo-Ḥgrel section of the Tibetan Tengyur. It consists of 12 *vargas* divided, somewhat indistinctly, into *prakaraṇas*. It was compiled by Dpal-ḥdsin sde and had as its principal source the *Amarakośa*. It was translated into Tibetan by the great translator of Sha-lu, Chos-skyoṅ beṅ-po or Dharmapālabhadra (Cordier, III, p. 510, No. 2; Tōhoku, No. 4453).

ABHIDHĀNOTTAROTTARA, or *Avadāna-stotra-tantra*, which is rendered into French as "Le plus que supérieur quant aux désignations" (*L'Inde Classique* II, Sec. 2017), is a long Tantra (q.v.) in 68 *paṭalas*. It describes a mass of bījas or germs which evoke the Buddhas in their essences, such as Vajrasattva, Vajraḍāka, &c., and of psychic creations (*bhāvanā*). It is an Upadeśa (q.v.) and contains an account of the esoteric rites which

---

[3] *Anabhidhammiko hi dhammaṃ kathento, ayaṃ sakavādo, ayaṃ paravādo 'ti na jānāti . . . Ābhidhammiko sakavādam sakavādaniyāmen'eva paravādaṃ paravādaniyāmeneva dīpeti: MA.* II, p. 256.

[4] Legge: *Fâ-hien's Record of Buddhistic Kingdoms*, pp. 44-46. These thūpas are said to have been erected in monasteries in the Madhyadeśa (central India).

"resemble in character the Tāntrika ritual of Brahmanism, and differ from it only in being addressed to different objects" (B. H. Hodgson: *Essays on the Languages, Literature and Religion of Nepal and of Tibet*, 19 f.). As a treatise of the Tantra class it is found embodied in the Rgyud among other fundamental texts of the Vajrayāna (*L'Inde Classique*, II, sec. 2040). It also contains mystic mantras and directions for the worship of demigods and good and evil spirits of various kinds. Although the work is anonymous it may be observed that among the Tantra works with which Rin-chen bzaṅ-po's name is associated is the *Abhidhānottarottara* (*IHQ*. X, 387). According to the Ōtani Catalogue, however, the *Mṅon-par brjod-paḥi rgyud bla-ma shes-bya-ba*, which is the title under which the work is known in Tibetan, was first translated, revised and edited by the great Indian scholar Dīpaṅkara-Śrī-jñāna (s. v. ATIŚA) and the Tibetan translator Rin-chen-bzaṅ-po. Afterwards, the great scholar Jñāna-śrī and the translator Chos-kyi brtson-ḥgrus revised it. Finally, Ananta and some lesser known translators compiled a complete edition of the work (ŌM. No. 17).

The scene is laid in the abode of a Guhyaka of the name of Vajrakrodha Ḍākinī —the Imp of Lightning Passion— where the great Tathāgata Vajrasattva once sojourned. There certain other Tathāgatas solicit him to impart to them a knowledge of the secret science of destroying the net of the Ḍākinī. Thus, the full name of the work—*Vajrakrodha-ḍākinī-jāla-saṃvaraṇābhidhānottarottara-hṛdaya*. This knowledge is imparted in a series of sixty-five lectures. After defining the time, the place, and the persons fit for the worship of various kinds of imps, the spirit of Vajrasattva is directed to be meditated upon in the essence of certain letters of the alphabet, which constitute the bīja-mantras. In his heart the worshipper should reflect upon a central point, and over it the syllable 'yam' forming a blue atmosphere, thereupon a brilliant red triangular halo formed by the syllable 'ram', thereupon a frost-like watery glow formed by the syllable 'vam', and thereupon a four-cornered yellow-coloured terrene globe formed by the syllable 'lam'. He must then meditate on the wheel diagram, which he should imagine to consist of eight red-coloured spokes placed on the globe aforesaid. The form of the demi-goddess is fierce, four-mouthed, twelve-armed, &c., and the bīja-mantra for her is *Oṃ hum áh mahāsukham*. In this way, the rituals for the performance of the rites and the worship of certain other divinities named are given at length.

The Yoginīs, whose worship is particularly enjoined, are described as women fair as the pith of the lotus stalk, with lotus-like pink eyes, fond of white garments, odorous as fresh sandal paste, and devoted to the adoration of Sugata and his successors. There are several kinds of these; some are called Kulajas, others Brāhmīs, others Rudrās. The Ḍākinīs are women of a bright red complexion, having the aroma of the lotus, benign countenances, red eyes and nails, and fondness for decorating their rooms with pictures of lotus flowers. They belong to the race of Padmanetra.

In the course of the work are also noted several charms and amulets to protect persons from the attacks of evil spirits, diseases and other evils (R. L. Mitra: *Nepalese Buddhist Literature*, 1–3).

T. R.

ABHIDHARMA. See ABHIDHAMMA.

ABHIDHARMA-(DHARMA-) SKANDHA-PĀDA-ŚĀSTRA, a restored Sanskrit form of the Chinese A-p'i-t'an-mo-fa-yün-tsu-lun which is a translation by Hsüan-tsang of an important Sarvāstivāda Abhidharma text called the *Dharmaskandha* (Nanjiō No. 1296). See DHARMASKANDHA.

ABHIDHARMA-DHĀTUKĀYA-PĀDA-ŚĀSTRA, the restored Sanskrit form of the Chinese 阿毘達磨界身足論 *A-p'i-ta-mo-chiai-shen-tsu-lun* (Nanjio, No. 1282) which is a translation by Hsüan-tsang of the *Dhātukāya*, (界身) an important Abhidharma text in Sarvāstivāda.

ABHIDHARMA-DĪPA. The palm-leaf manuscript of the *Abhidharma-dīpa* was discovered in Tibet by Rahul Sankrityayana in the year 1937. He brought the photographs of this MS. which are preserved in the K. P. Jayaswal Research Institute, Patna.[1]

The MS. is incomplete. The last folio is numbered 150. Of these only 62 folios have come down to us. The MS. contains two works, viz., the metrical *Abhidharma-dīpa* (here referred to as *Dīpa*) and a prose commentary on it known as the *Vibhāṣā-prabhā-vṛtti* (here referred to as *Vṛtti*).

The kārikā text, viz., the *Dīpa*, closely follows both in the contents and in presentation its counterpart, the *Abhidharmakośa* (here referred to as *Kośa*)) of Vasubandhu. The eight *Adhyāyas* of the *Dīpa* correspond to the eight *Kosasthānas* of the *Kośa*. The number of the kārikās found in the extant *Dīpa* is 597. Of these a large number (about 300) correspond, almost one for one and sometimes word for word, to the kārikās of the *Kośa*. The commentary on the *Dīpa*, the *Vṛtti*, is also written more or less on the pattern of the *Abhidharma-kośa-Bhāṣya* (here referred to as *Bhāṣya*) of Vasubandu. It will be evident from the passages quoted below that this commentary was written solely for presenting the orthodox Vaibhāṣika viewpoint, encountering the criticisms levelled against it by the Kośakāra in his *Bhāṣya*. Although criticising it, the *Vṛtti*, in most parts, is an imitation of the *Bhāṣya*. It borrows about fifty large passages from the latter and presents the subject-matter in more or less identical words. At the end of the *Kośa*, Vasubandhu claims that he composed it in conformity with the Kāśmira-Vaibhāṣika school.[2] But his *Bhāṣya* reveals that his real affiliation was with the Sautrāntika. He often uses the adverb *kila* to show his disagreement with the Vaibhāṣika view. On almost all controversial points between the two, he openly favours the Sautrāntika view-point. In his characteristically powerful style, Vasubandhu critically examines the *dravyavāda* of the Vaibhāṣikas, accuses them of being literalists, ridicules their dogmatism and compares them with such heretical schools as the Sāṅkhya and Vaiśeṣika. Yaśomitra rightly observes that Vasubandhu belongs to the Sautrāntika school.[3]

---

[1] I am grateful to the K. P. Jayaswal Research Institute for entrusting me with the work of editing this MS. which has now been published in the Tibetan Sanskrit Works Series, Patna.

[2] Kāśmira-Vaibhāṣika-nīti-siddhaḥ prāyo mayā'yam kathito'bhidharmaḥ: *Kośa*. VIII. 40ab.

We learn from Paramārtha's 'Life of Vasubandhu'[4] that Ācārya Saṅghabhadra, a contemporary Vaibhāṣika, wrote two commentaries on the *Kośa*, called *Nyāyānusāra* and *Samaya-pradīpikā*, in order to present the orthodox Vaibhāṣika view and to correct the Kośakāra of his Sautrāntika bias. These works are available only in their Chinese translations. No other work written against the Kośakāra has come down to us. The discovery of the *Dīpa* (with its *Vṛtti*), therefore, is of great value as a sole surviving original work of the orthodox Vaibhāṣika school. Being an imitation of the *Kośa* (and the *Bhāṣya*) it does not add much to the subject-matter relating to the Abhidharma of the Sarvāstivāda school. But its references to the Kośakāra shed abundant light on the major points of dispute between the Sautrāntika and the Vaibhāṣika, and also on certain controversial aspects of the life of the Kośakāra Vasubandhu.

The extant *Vṛtti* contains the following sixteen hostile references to the Kośakāra :—

(1) Kośakāras tvāha— anuśayānuśayanāt sāsravāḥ. tad etad abrahma (Fol. 32b).

(2) Tatra yad uktaṃ Kośakāreṇa—' kim idaṃ ākāśaṃ khādyate. sāmagryāṃ hi satyāṃ dṛṣṭam ity upacāraḥ pravartate. tatra kaḥ paṣyati' iti. tad atra tena bhadantena sāmagryaṅga-kriyā (paharaṇaṃ?) kriyate. Abhidharma-sammohāṅka-sthānenātmāpy aṅkito bhavaty ayoga-śūnyatā-prapātābhimukhyatvaṃ pradarśitam iti (Fol. 35b).

(3) Kośakṛd ācaṣṭe—na hy atra kiñcit phalaṃ utprekshyata iti. taṃ pratīdam phalaṃ ādarśyate (Fol. 37a).

(4) Idam idānim Abhidharma-sarvasvaṃ Kośakāraka-smṛti-gocarātītaṃ vak tavyam (Fol. 37b).

(5) Kośakārādayaḥ punar āhuḥ—' svārthopalabdhāv eva cakshurādīnāṃ pañcānāṃ ādhipatyam '. tad etad Vaibhāṣikīyam eva kiñcid gṛhītam. nātra kiñcit Kośakārasya svaka-darśanam (Fol. 39a).

(6) Kośakāras tvāha—' sarvasūkṣmo rūpa-saṃghātaḥ paramāṇur ' iti. tena saṃghāta-vyatiriktaṃ rūpam anyad vaktavyam (Fol. 43b).

(7) Tad idam ati—sāhasaṃ vartate yad viruddhayor api dvayor dharmayor ekatra citte samavadhānaṃ pratijñāyate. na hy etal loke driṣṭam . . . . iti Kośakārah . . . . . tad idam andha-vilāsinī-kaṭākṣa-guṇotkīrtaṇa-kalpaṃ codyam ārbhyate (Fol. 45a).

(8) Siddhā sabhāgatā. Kośakāraḥ punas tāṃ Vaiśeṣika-parikalpita-jāti-padārthena samīkurvan vyaktaṃ pāyasa-vāyasayor varṇa-sādharmyaṃ paśyatīti (Fol. 47a).

(9) Atra punaḥ Kośakāraḥ pratijānīte—' sacittikeyaṃ samāpattiḥ ' iti . . . . tad etad abauddhīyam (Fol. 47a).

(10) ' samādhi-balena karmajaṃ jīvitāvedhaṃ nirvartyāyuḥ saṃskārādhishṭhānajam, āyur na vipākaḥ ' iti Kośakāraḥ. tatra kim uttaram iti ? na tatrāvaśyam uttaraṃ vaktavyam. yasmān naitat Sutre' vatarati, Vinaye na saṃdṛśyate, dharmatāṃ cha vilomyati. tasmād bāla-vachanavad adhyupekshyam etat . . . . tasmād Vaitulikaśāstra-praveśa-dvāram ārabdhaṃ tena bhadantenety adhyupekshyam etat (Fol. 49a).

(11) Tasmāt pūrvokta-lakshaṇa eva bhikṣur na yathāha Kośakāraḥ (Fol. 92b).

(12) ' Abhidhyādaya eva karma-svabhāvāni ' iti Sthiti-bhāgīyāh . . . . Kośakāraḥ— ' kotra doṣaḥ ' . . . . Sāṃkhyīya—darśanam abhyupagataṃ syāt (Fol. 94b).

(13) ' Sūkshmaṃ kuśala-dharma-bījaṃ tasminn akuśale cetasy avasthitaṃ yataḥ punaḥ pratyaya-sāmagrī-sannidhāne sati kuśalaṃ chittam utpadyate ' iti Kośakāraḥ. yuktyāgama-virodhāt tan neti Dīpakāraḥ (Fol. 96b).

(14) ' Evaṃ tu sādhu yathā Dārṣṭāntikānām ' iti Kośakāraḥ . . . . tad etat Sautrāntikair antargatam Buddha-vacana-nīti-śravaṇa-kauśīdyam āvir bhāvyate (Fol. 104a).

(15) Tad atra Kośakāraḥ praśnayati—' ko vighnaḥ ' . . . . tatra vayam prativadmaḥ— . . . . ' durbodhā khalu dharmatā ' . . . . (Fol. 111b).

(16) Atra Sarvāsti-vāda-vibhrashṭir Vaituliko nirāha-vayam api trīn svabhāvān parikalpayiṣyāmaḥ. tasmai prativaktavyaṃ —. . . . it etad aparam adhva-saṃmohāṅkanā-sthānaṃ Kośakārasyeti (Fol. 112a).

Of these Nos. (3) and (4) refer to omissions of certain topics by the Kośakāra in his *Bhāṣya*. Nos. (2) and (5) deal with certain aspects of the Sautrāntika theory of perception. No. (6) deals with the Kośakāra's definition of *paramāṇu*. No. (7) refers to a controversy about the co-operation of *vitarka* and *vicāra* in a single moment of consciousness. Nos. (8), (9) and (10) deal with certain items of the much debated Vaibhāṣika categories called *citta-viprayukta-saṃskāra*. Nos. (1), (13) and (14) have a bearing on the Sautrāntika theory of *bīja* (seed). The last two references, Nos. (15) and (16), deal with the fundamental Vaibhāṣika doctrine of the reality of Three Times, i.e., the Sarvāstivāda.

---

[3] Sautrāntika-pāksikastvayam ācāryo nainam arthaṃ prayacchati: *Spuṭarthā Vyākhyā*, p. 26.

[4] By J. Takakusu, *T'oung Pao*, Serie II, Vol. V, 269-96.

It may be noted that these passages are all hostile and aim at exposing Vasubandhu's 'un-buddhistic' views. He is not only censured for his ignorance of the Abhidharma and his Sautrāntika leanings, but also accused of entering the portals of Mahāyāna, of accepting the Vaitulika Śāstra and of following the *ayogaśūnyatā-vāda*. Finally, he is called an apostate from the Sarvāstivāda, and an advocate of the *trisvabhāva-vāda*. This doctrine is contained in Vasubandhu's *Tri-svabhāvanirdeśa*, a work of the Yogācāra-vijñānavāda school. All these references seem to allude to Kośakāra Vasubandhu's conversion to Mahāyāna,[5] accounts of which are preserved in Paramārtha's Life of Vasubandhu.

The name of the author of the *Dīpa* is not known. The *Vṛtti* calls him Dīpakāra. It also refers to his other work called *Tattva-saptati*, which is unknown to us. It may have been written on the model of the *Paramārtha-saptatikā* of Vasubandhu. From the internal evidence it would appear that the *Dīpa* as well as the *Vṛtti* were written by one and the same ācārya as in the case of the *Kośa* and *Bhāṣya*. The *Vṛtti* refers only to seven eminent Buddhists, viz., Aśvaghoṣa, (Ārya) Maitreya, Dharmatrāta, Ghoṣaka, Vasumitra, Buddhadeva and Kumāralāta. Saṅghabhadra is not mentioned, but several views of the Dīpakāra are identical with his views. We, therefore, can ascribe this work either to Saṅghabhadra or to one of his disciples, particularly Vimalamitra, who is said to have entertained a desire to write such śāstras "as will cause the learned men of Jambudvīpa to forget the name of the Great Vehicle and destroy the fame of Vasubandhu" and consequently to have "fallen into the deepest hell".[6]

P. S. JAINI.

ABHIDARMA-HṚDAYA-ŚĀSTRA, 阿毗曇心論 *Ap'i-t'an-hsin-lun*, or Abhidharmahṛdaya (Abhidharma-sāra), restoration into Sanskrit of the name of a Chinese translation by Saṅghadeva, and Hui-yuen, in 391 A.C., of a work by Fa-sheng, (法勝).[1] It consists of 10 chapters in 4 fascicules and runs into 96 pages. Their contents are as follows: 1. Introductory; 2. Dhātu; 3. Saṃskāra; 4. Karman; 5. Anuśaya; 6. Āryapudgala; 7. Knowledge; 8. Samādhi; 9. Shu-to-lo (sūtra); 10. Miscellaneous, and, 11. Discussions.

Mention may also be made here of two further works which are commentaries on the above. In their restored form their titles read as *Dharmottara-Abhidharma-Hṛdaya-Śāstra* (法勝阿毗曇心論) and Miscellaneous (according to Nanjio *Saṃyukta-*) *Abhidharma-Hṛdaya-Śāstra* (雜阿毗曇心論).

The *Dharmottara-Abhidharma-Hṛdaya-Śāstra* compiled by Upaśānta (Upajita, according to Beal) was translated into its present form by a certain Narendrayaśas (A.C. 563), of the northern Tshi dynasty. This work consists of ten chapters in 6 fascicules and runs into 139 pages (Beal, op. cit. 82: "2 volumes; 6 Kiouen"). The contents of this work are the same as those mentioned above except that section 11 is lacking. This work has not been found in Tibetan. The *Abhidharma-Hṛdaya-Śāstra* of Dharmottara is mentioned by Tao-yen 道梴 (5th century) side by side with the *Jñānaprasthāna* and as if anterior to this work of Kātyāyanīputra (Nanjio, No. 1294 and Takakusu, loc. cit.). The *Saṃyukta-Abhidharma-Hṛdaya-Śāstra*, on the other hand, is a work of 11 chapters in 16 fascicules running into 362 pages (Beal, op. cit. 82, "5 volumes; 11 Kiouen") and was compiled by Fa-kiu (法救) whose name Nanjio restores as Dharmatrāta, while Takakusu conjectures a possible Dharmatara, a conjecture which he supports by the fact that the name is given as Ta-mo-to-lo (達麻多羅) in the introductory chapter. Takakusu further differs from Nanjio in that he mentions only Saṅghavarman as the translator of the present work, whereas the latter states that this work is a translation by Saṅghavarman and others[2], A.C. 434, of the earlier Sung dynasty. The contents of this work differ from those of the above two in that section 11 takes the form of a 'Conclusion'. This work too has not been found in Tibetan. In this book the *Abhidharma-vibhāṣā* is mentioned as the authority for the exposition given by the author. Hui-chi (慧愷 6th century) expressly states that this book belongs to the Sarvāstivāda school (Nanjio, No. 1287; Takakusu, loc. cit.). The *Saṃyuktābhidharma-hṛdaya-śāstra* was also translated by Īśvara in 10 fascicules in A.C. 426; and in A.C. 431 his translation was continued by Guṇavarman, so that it was complete in 13 fascicules. But the whole translation was already lost in A.C. 730.

T. R.

ABHIDHARMA - JÑĀNAPRASTHĀNA - SĀSTRA. This is merely the restored Sanskrit form of the Chinese *A-p'i-ta-mo-fa-chih-lun* (阿毗達磨發智論) which is a translation by Hsüan-tsang of Kātyāyanīputra's *Jñānaprasthāna* (Nanjio, No. 1275). See JÑĀNAPRASTHĀNA.

ABHIDHARMA-KOŚA-BHĀṢYA. As indicated by its very title this is a commentary (Bhāṣya), in prose, on the *Abhidharma-kośa-kārikā* of Vasubandhu. Paramārtha tells us that this prose text, the Sanskrit original of which is lost, was compiled by Vasubandhu himself at the request of the Kāśmīra-Vaibhāṣikas. The Kārikās and the Bhāṣya form the compilation known under the title The Abhidharma-kośa of Vasubandhu (cp. Nanjio, Nos. 1267, 1269, 1270; TM. 7090).

---

[5] For controversies on this point, see my article 'On the Theory of Two Vasubandhus' in the *BSOAS*. 1958, xxi/i, pp. 48-53.

[6] S. Beal: *Buddhist Records of the Western World*, I, pp. 196-7.

[1] Nanjio, No. 1288, restores this name into Sanskrit as Dharmajina (ĕ) while Takakusu interprets it as Dharmottara, *JPTS*. 1904-5, pp. 140 ff. Cp. Beal in *Tripiṭaka Catalogue*, 83, quoting Julien (*Concordance*) who equates Fa-Sheng with Upajita, while he himself says that this name would seem to mean Dharmajita. De la Vallée Poussin, *L'Abhidharmakośa de Vasubandhu*, Introduction, pp. xlviii, lxiii and *L'Inde Classique*, section 2134, give Dharmaśri.

[2] Beal, *Buddhist Records of the Western World*, p. 112, n. 102, where Īśvara (426 A.C.) is given as a translator of the *Saṃyukta-abhidharma-hṛdaya-śāstra*.

ABHIDHARMAKOṢA-BHĀṢYA-ṬĪKĀ-TATTVĀRTHA-NĀMA, also known as *Abhidharmakośaśāstra-tattvārtha-ṭīkā* or simply *Abhidharmakośa-bhāṣya-ṭīkā*, and *Kośatattvārthaṭīkā*. This work has been preserved for us only in its Tibetan translation, the 'Chos mṅon-paḥi mdsod-kyi bśad-paḥi rgya-cher ḥgrel-pa (don-gyi de-kho-na-ñid ces-bya-ba)'. It is a 'super-commentary' by Sthiramati on the *Abhidharma-kośa-śāstra* of Vasubandhu. It was translated into Tibetan by Dharmapālabhadra and appears in the Mdo-Ḥgrel (*sūtra*) section of the Tibetan Tengyur (Cordier, III, p. 499; *L'Abhidharmakośa de Vasubandhu* of L. de la Vallée Poussin, Introduction, pp. xviii and xxi; and TM. No. 4421).

ABHIDHARMAKOŚA-ŚĀSTRA, a treatise written by Vasubandhu during the earlier period of his life when he had not yet embraced Mahāyāna Buddhism. He was a native of Gandhāra in north India *circa* the 5th century A.C., and became a Buddhist monk of the Sarvāstivāda school. At that time the Sarvāstivādins in the north of India regarded the Vaibhāṣikas as the representatives of orthodox Buddhism and adhered exclusively to the *Mahāvibhāṣā*. Vasubandhu was one of their followers at the beginning. But later he adopted the more 'progressive' views of the Sautrāntika school and wrote a general survey of the theories of the Sarvāstivāda school in a somewhat critical tone against the Vaibhāṣikas, and that is the *Abhidharmakośa-śāstra*. At first he composed the *Kārikā* in 600 ślokas and later the 8,000 ślokas of the *Bhāṣya* in prose form to explain it. It was entitled the "Kośa of Abhidharma" (the word *kośa* meaning a box or a sheath) because this work included the essentials of the important texts of the Abhidharma of the Sarvāstivāda school as were propounded in the *Jñānaprasthāna* which was regarded as a fundamental work, the six pādas, i.e., the *Dharmaskandha*, &c., and the *Mahāvibhāṣā*, which also constituted the basis on which the *Abhidharmakośa* was written.

According to the tradition told by Hsüan-tsang's disciples P'u-kuang and Fa-pao, Vasubandhu had gone to Kaśmīra in disguise and studied the Abhidharma literature four years under the instruction of Skandhila, with the purpose of preparing a thorough criticism of the *Mahāvibhāṣā*. Afterwards Skandhila discovered his real intention, and thereupon Vasubandhu returned to Gandhāra, where he began to lecture on the *Mahāvibhāṣā*. Each day when he finished one section he wrote a summary in the form of a śloka. Thus at the conclusion of his lectures he had amassed 600 ślokas which were collectively known as the *Abhidharmakoṣa-kārikā*. When this work was first introduced to Kaśmīra, the scholars there thought it an aid to their sect in the propagation of the theories of the *Mahāvibhāṣā*. It was only when they read Vasubandhu's subsequent *Bhāṣya* that they began to realise it was a work composed to criticise the *Mahāvibhāṣā*. Although such is the tradition, scholars at present mostly acknowledge that the *Abhidharmakoṣa-kārikā* was composed on the basis of the *Saṃyuktābhidharma-hṛdaya*, which was then prevalent in Gandhāra, added with extensive adaptations of the materials contained in the *Mahāvibhāṣā*. Therefore, it is not in concordance with fact to regard it purely as a compendium of the *Mahāvibhāṣā*.

The original Sanskrit texts of the *Abhidharmakośa-kārikā* and the *Abhidharmakośa-bhāṣya* were both lost long ago in India, only fragmentary quotations having been preserved in Yaśomitra's *Abhidharmakośavyākhyā*. In 1934 and 1936 Rahula Sankrityayana, the Indian scholar, discovered in Tibetan monasteries the Sanskrit texts of the *Abhidharmakośa-kārikā* and the *Abhidharmakośa-bhāṣya* (as the text of the *kārikā* is restored by making abstracts from the *Bhāṣya*, repetitious and superfluous lines sometimes occur), which texts he brought back to India in photographs. In 1946 V. V. Gokhale collated and published the *kārikā* (*The Text of the Abhidharmakośa-kārikā of Vasubandhu, JBRAS*. Vol. 22).

LÜ CH'ENG.

The term Abhidharma may be rendered, in brief, as the study of the dharma. *Kośa* primarily means a receptacle or a store-house, and secondarily it signifies a dictionary or a lexicon, while the term *śāstra*, denotes a philosophical or a religious treatise. The Chinese translators transliterated this title as 阿毗達磨俱舍奢薩怛羅, A-p'i-ta-mo-chu-shê-shê-sa-ta-lo, and rendered it into Chinese as Tui-fa-ts'ang-lun (meaning 對 'toward' 法 'dharma' 藏 'store' and, 論 'treatise'). The Tibetan translators interpreted this title as *Chos-mṅon-pa-mdsod* (the 'excellent-dharma-store-house').

This śāstra consists of 600 śloka-quatrain stanzas, with a detailed prose commentary to each stanza. The book is made up of nine chapters. Of the nine chapters the first eight form the main text, while the last is considered a subsidiary chapter. The first eight chapters taken together constitute a complete śāstra, while the ninth seems to be a later addition or an appendix. According to some scholars the ninth chapter was originally an independent treatise, which came to be appended to the *Abhidharmakośa* at a later stage for the convenience of the student. This view has, however, now been rejected.

Abhidharma-śāstra (or treatises on Abhidharma) and works of a similar nature seem to have been produced in almost all schools of Buddhism. However, the Abhidharma treatises (*śāstra*) which we now possess are mostly books written in the Pali language and transmitted through the Theravāda school of the south. There are also Chinese texts which belong to the Sarvāstivāda school of Buddhism. Abhidharma treatises of the other schools are very few in number. The Sarvāstivāda school was the most powerful of the schools of northern Buddhism of the Christian era in north-west India. A large number of Abhidharma treatises are said to have been written in this school, presumably in Sanskrit, but most of these works are now lost. A few, however, have been translated into Chinese and are preserved in the Chinese Tripiṭaka. Some texts have been rendered into Tibetan and preserved.

The above-mentioned works, however, represent only one branch of Abhidharma study. On the other hand, there was the production of the compendiums. The subject matter of the compendiums was arranged systematically and in concise form. The *Abhidharmakośa* belongs to the class known as compendiums. Examples of such compendiums are the *Amṛtarasa* by Ghoṣa which belongs to the early period, *Abhidharmahṛdaya* by Dharmottara (*circa* 3rd century A.C.) and the *Abhidharmāvatāra* by Skandhila of a later date. All of them have been preserved in the Chinese Tripiṭaka. Of these Dharmottara's *Abhidharmahṛdaya* seems to have been the most popular, and commentaries on it were written by Upaśānti, Dharmagupta and several others. Vasubandhu's *Abhidharmakośa* followed in the wake of the treatises of Dharmottara, Upaśānti and Dharmagupta. The subject-matter of the *Abhidharmakośa–śāstra* is so systematically arranged and the argumentation is so thorough that it earned the name of the 'Book of Intelligence'. It was also considered to be the most authoritative treatise of the Sarvāstivāda school, and a large number of commentaries were written on it. Of these, three were written in India. These are still extant, either in the original Sanskrit or in a rendered form, namely, Yaśomitra's *Sphuṭārthā*, Sthiramati's *Tattvārthā* and Pūrṇavardhana's *Lakṣaṇānusārin*. Besides these, there is also an abridged version of the text by Dinnāga, and also a kind of special glossary by Śamathadeva. Both these works have been preserved in the Tibetan version. It may also be mentioned here that the *Abhidharmakośa* often verges on the doctrines of the Sautrāntika, a separatist school of the Sarvāstivāda faction. We find it, therefore, criticising the orthodox views on various points. For this very reason, in his extensive treatises the *A-p'i-ta-mo-shun-chêng-li-lun*(阿毗達磨順正理論), *Abhidharmanyāyānusārin* and *A-p'i-ta-mo-ts'ang-hsien-tsun-lun* (阿毗達磨藏顯宗論), Saṅghabhadra, a contemporary of Vasubandhu, bitterly attacks the work for its unorthodox views. After Saṅghabhadra, however, no new treatises were produced in the Sarvāstivāda school.

In the Chinese Tripiṭaka, there are two versions of the *Abhidharmakośa-śāstra*. There are (1) the *A-p'i-ta-mo-chū-shê-shih-lun* (阿毗達磨俱舍釋論) in twenty-two volumes translated by Chên-ti (眞諦) in the 6th century A.C., and (2) the *A-p'i-ta-mo-chu-she-lun* (阿毗達磨俱舍論) in 30 volumes translated by Hsüan-tsang in the 7th century. The Kārikā version is also preserved in the Chinese Tripiṭaka. It is entitled *A-p'i-ta-mo-chū-shê-lun-sung* (阿毗達磨俱舍論頌) and was translated by Hsüan-tsang.

In the Tibetan Tengyur there is one Kārikā version and one Śāstra version of the text. They have been translated by Jinamitra and Dpal-brtsegs Rakṣita. Stcherbatsky has published the first chapter and also the first half of the second chapter of the Tibetan version. Besides these, an Uighur version of the *Abhidharmakośa* has also been discovered.

Of the commentaries of the *Abhidharmakośa* mentioned above the original Sanskrit text of the *Sphuṭārthā* is extant.

Contents of the Abhidharmakośa. As mentioned earlier, the *Abhidharmakośa* consists of eight main chapters, and one additional chapter (*Pudgalaviniścaya*) which discusses the problem of non-ātman or anātman. The chapters which form the main text are the following: Dhātu-nirdeśa, Indriya-n°, Loka-n°, Karma-n°, Anuśaya-n°, Pudgalamārga-n°, Jñāna-n°, Samādhi-n°. The principal subjects dealt with in the text may be grouped as follows: (1) exposition of the term 'Dharma'. Dharma signifies the 'elements' which constitute the mind, the body, as well as all existent things; (2) the reasons for beings going astray and becoming subject to continuous rebirth; (3) the path which leads beings out of illusion into enlightenment.

The first chapter divides all dharma into two classes: *sāśrava* and *anāśrava*. They are next classified again as *saṃskṛta-* and *asaṃskṛta-dharma*. Then follows a classification of dharma as given in the *Āgama Sūtra*, namely, the five skandha (*rūpa, vedanā, saṃjñā, saṃskāra, vijñāna*) the twelve āyatana (*cakṣus, srotra, ghrāṇa, jihvā, kāya, manas, rūpa, śabda, gandha, rasa, spraṣṭavya, dharma*) and the 18 dhātu (the twelve āyatana mentioned above, together with *cakṣur vijñāna, srotra vijñāna, ghrāṇa vijñāna, jihvā vijñāna, kāya vijñāna* and *mano vijñāna*). A detailed exposition especially on the nature and structure of *rūpa* is also given here. This discussion gives a long exposition of the four great elements (*pṛthivī, āp, tejas, vāyu*) and the theory of the atom (*paramāṇu*).

In the second chapter, the twenty-two *indriyas*, and the five states of existence (*rūpa, citta, cetasika, citta-asamprayukta, asaṃskṛta*) are explained. In the latter, the theory of *skandha-āyatanadhātu* is carefully reconsidered, analysed in detail, and also systematised from the standpoint of the Sarvāstivāda. All phenomena are shown to be the result of those dharmas working together. The principles of interrelation are fully explained and also the relation of the dharmas to each other—each standing as a cause for an effect thus making up the existence of beings and their environment. There are 6 kinds of causes (*hetu*), 5 kinds of effect (*phala*), and four kinds of conditions (*pratyaya*). Causality is explained as the theory of 'taking' effect (*grahaṇa*) and 'giving' effect (*ādāna*). At the end of the chapter, mind is classified into three types, good, bad and neutral. The three kinds of mind are further sub-divided into 12 classes and also into 20 divisions. Their mutual relations are also dealt with in detail.

The third chapter describes the various forms of existence and living beings, and the conditions antecedent to their taking various forms of existence. It deals, firstly, with the five forms of existence namely, birth as beings in a purgatory, as departed spirits, as animals, as human beings and as gods. It describes also the three spheres of existence, namely, the *kāma-dhātu, rūpa-dhātu* and the *arūpa-dhātu*; also the four kinds of birth, namely, birth from the womb, oviparous birth, birth from moisture, and birth having no dependence. It mentions the four stages of life namely, birth, existence, death, and fourthly the state intermediary to death and re-birth. The twelve stages or links of causation are next dealt with in relation to the three divisions of time, past, present and future. It also enumerates the four kinds of good. This is followed by a discussion on the phenomenon of dying. It describes the world as the receptacle of all types of beings, as the receptacle of three huge circular discs of gold, of water and of wind; it names the nine mountains, the eight seas, the four continents, the various purgatories, the sun and moon turning round Mt. Sumeru, the number of heavenly spheres, the measurements and dimensions of the bodies of all beings who belong to the different spheres and also their life span; and the vicissitudes the world goes through during the four kalpas, namely, that of 'forming', of 'maintenance', of 'destruction', and of 'vacantness'. It also describes the three major and minor calamities.

The fourth chapter gives the different kinds of karma, as a result of which beings take a variety of forms. First of all karma is analysed, according to its 'self-nature', into three kinds, namely, karma pertaining to the body, karma pertaining to speech and karma pertaining to willing and thinking. Along with the bodily karma or karma pertaining to speech (palpable karma) there exists a subtle *rūpa-karma* called *avijñapti karma* (impalpable karma), i.e., the karma of acquired character or habit. The relation between the antecedent mind and the resultant karma is next explained according to the twofold theory of *samuṭṭhāna*. The resultant karma is good or bad in accordance with the state of mind that causes the karma. *Avijñapti karma* is next divided into three kinds, namely, saṃvara, non-saṃvara, and neither saṃvara nor non-saṃvara. Of these, the first *saṃvara avijñapti karma* is further divided into three, namely, *prātimokṣa*, *dhyāna*, and *anāśrava*. The coming into being, the development, and also the elimination of the various *avijñapti karma* are next explained. The karma theories given in the *Āgama Sūtra* are also enumerated and explained in this chapter with special reference to the theory of the ten *karma-patha*. In the latter half of the chapter are discussed the interrelation of the different kinds of karma, their effects, the three kinds of *āvaraṇa* and the three meritorious practices.

The fifth chapter begins with an explanation of the ninety-eight *anuśaya*. Here, the six principal anuśaya (*rāga*, *pratigha*, *māna*, *avidyā*, *dṛṣṭi* and *vicikitsā*) become ten with *dṛṣṭi* being divided into five. The ten *anuśaya* further subdivided become ninety-eight dealt with in relation to the three worlds (*kāma*, *rūpa* and *ārūpya*) and each of the five classes of discipline. This is followed by a classification of *anuśaya* into 11 *sarvatraga anuśaya* and 9 *ūrdhvaviṣaya anuśaya*. Their distribution in relation to origin and character is also described. Other doctrines given in the *Āgama Sūtras*, namely, that of *āśrava*, *ogha*, *yoga*, *upādāna*, *saṃyojana*, *bandhana*, *upakleśa*, *paryavasthāna* and *mala*, are also treated in this chapter.

The sixth chapter begins with the two modes of removing defilement: (1) by insight into the Four Noble Truths; (2) by discipline. It then proceeds to explain the method of removing defilements. The first stage includes the preparatory courses of the 'three dhātu' and 'four kuśala-mūla'. One who goes through these two initial courses enters the group of the Holy Ones. First, he disciplines himself by means of the *darśana mārga*, insight into the Four Noble Truths, and then, by means of the *bhāvanā-mārga*, he destroys the nine kinds of defilements. The next stage is the *asaikṣa-mārga* which brings the fruit of arahantship. Eight stages are covered altogether by the three *mārga*. The first of the eight stages is the *śrotāpatti* and the last arahantship. Towards the end of the chapter are given the different classifications of the path as found in the *Āgamas*, i.e. the four *pratipad*, the four *smṛtyupasthāna*, the four *samyakprahāṇa*, the four *ṛddhipāda*, the five *indriya*, the five *bala*, the seven *bodhyaṅga*, the eight *mārga*, and the four *avetyaprasāda*.

In the seventh chapter a detailed account is given of the ten kinds of knowledge (*dukkha-jñāna*, *samudaya-jñāna*, *nirodha-j°*, *mārga-j°*, *anvaya-j°*, *kṣaya-j°*, *anutpāda-j°*, *paracitta-j°* and *samvṛti-j°*). This is followed by the various attributes belonging to a Buddha, namely, the ten powers, the four forms of fearlessness, the three *smṛtyupasthāna*, and the great compassion. It also enumerates the virtues common to the Buddha and the saints, namely, *araṇa*, *pranidhāna-jñāna*, and the four *pratisaṃvid*, as well as the virtues common to the Buddha and ordinary beings, namely, the six *abhijñā*, the three *vidyā*, and the three *prātihārya*.

The eighth chapter gives a detailed explanation of the different forms of *samādhi* mentioned in the *Āgama Sūtra*, i.e., the four *dhyāna*, the four *ārūpya*, the eight *samāpatti*, and the three *samāpatti* (*savitarka-savicāra*, *avitarka-savicāra*, *avitarka-avicāra*). It gives also the gain resulting from the different types of *samādhi*, namely, the attainment of the four *apramāṇa*, the eight *vimokṣa*, and the eight *abhibhāyatana*.

The last and additional chapter, *Pudgalaviniścaya*, is an independent treatise. Here the ātman theories advocated by the Vātsīputrīya and by Brāhmanism are refuted and an attempt made to establish the ātman-less nature of all dharma.

The position of the Śāstra in the history of Buddhist thought. It is needless to say that the *Abhidharmakośa-śāstra* is one of the most important Buddhist treatises. There are three points which we have to take into special consideration with regard to this śāstra. (1) The *Abhidharmakośa* occupies an important place in the history of the Sarvāstivāda Abhidharma literature. (2) It is related to the rise of Indian Mahāyāna thought. (3) It has a special meaning as a text-book of the fundamental doctrines of Buddhism.

With regard to the first point it may be said, (*a*) that the *Abhidharmakośa-śāstra* completely systematised the Sarvāstivāda dogma; (*b*) that it marked an advance in Sarvāstivāda doctrine; and (*c*), that it introduced Sautrāntika views.

As mentioned earlier, the dogmas of the Sarvāstivāda school were given a definite form in the *Jñānaprasthāna*, but the systematisation was not yet complete. The *Mahāvibhāṣā*, too, though it was so voluminous as to contain almost every doctrine and theory, was itself not a systematic treatise. The first work then which systematised the teachings of Sarvāstivāda school was the *Abhidharmahṛdaya*. The *Abhidharmakośa* followed the *Hṛdaya* very closely but it rearranged the subject matter of the *Hṛdaya* and added to it, while it was not so much a creative work or a new philosophy, in some places the author expresses his own hermeneutic views, e.g., in the interpretation of the *pratītya-samutpāda* theory and the interpretation of the theory of the ten *karma-patha*.

This generally follows the orthodox doctrine of the Sarvāstivādin śāstra, yet at times it deviates from it, criticising Sarvāstivāda doctrine severely. In this work the author prefers reason to tradition in the treatment of his subject-matter. His views on *prāpti* and *nikāya-sabhāga*, on the intermediary existence between death and rebirth, and on *avijñapti-karma*, testify to this fact. In his exposition of the above-mentioned doctrines Vasubandhu always took the Sautrāntika standpoint. This is a very significant fact, for Sautrāntika philosophy is the half-way house between Sarvāstivāda philosophy and Māhāyana Buddhism.

Issai Funahashi.

The author's attitude of relying solely upon reason, irrespective of the established dogmas, is even more manifest in the *Bhāṣya* of this śāstra. In the *kārikā* portions he either uses the phrase, " It is said so " to express his dissatisfaction with the theories of the *Mahāvibhāṣā*, or only points out some questionable points in a rather reserved manner, and then concludes in conformity with the *Mahāvibhāṣā* convention. The brevity of his statements often obscures his real intent. It is in the *Bhāṣya* that he begins to give full expression to his own opinions, frequently alluding to the theories of the Sautrāntika school and making repeated discussions on them until the right or wrong of a proposition is positively clarified. He even thoroughly criticises the theory of the " substantiality of the three times, i.e., the past, the present, and the future ", which was the most fundamental position of the *Mahāvibhāṣā* held by the Sarvāstivādins. He only remarks at the end, " The Dharma-nature is very profound ", so that one should not consider any old theory as untenable just because it is dubious and hard to understand. (See the fifth chapter of the śāstra). These words imply that the followers of the *Mahāvibhāṣā* only adhered to old theories, regardless of their correctness or error, and that it was needless to refer to the fallibility of the establishment of their theories. But Vasubandhu did not accept the theories of the Sautrāntika school *in toto*, though he highly esteemed them. His attitude towards them was of one who depended on reason alone. For instance, in analysing the falsehood and reality of the three kinds of dharma, i.e., *skandha*, *āyatana* and *dhātu*, the Sautrāntika school said that only the *dhātus* are real, but Vasubandhu held that the *āyatanas* are also real, implying his respect to the theory that " the twelve *āyatanas* include all dharmas ", as expounded in the sūtras. As regards the aspect of separate *dharma-lakṣaṇas*, such as general mental functions, i.e., desire, &c., ignorance, the root of life, and so forth, which the Sautrāntika school held to be false, Vasubandhu advocated that they are real in accordance with the propositions of the Sarvāstivāda school.

Lü Ch'eng.

The two main philosophical systems of Indian Mahāyāna Buddhism are the Mādhyamika philosophy of Nāgārjuna and his followers, and the Vijñaptimātra philosophy of Asaṅga, Vasubandhu, and others. The former is based on the radical criticism of Hīnayāna teaching, mainly the Sarvāstivādin doctrine ; and the latter is established on the Mahāyānist modification of the Sarvāstivāda philosophy. In order to give a new impetus to Buddhism, Mahāyānists had to confront Sarvāstivāda philosophy, compete with it and surpass it. Sarvāstivāda philosophy, therefore, had an important bearing on the rise of Mahāyāna thought. And this śāstra, which completely systematised the Sarvāstivāda philosophy, occupied an important place in the development of Mahāyāna thought. It may be mentioned here, that there is a very close relation between Vijñaptimātra philosophy and the Abhidharmakośa system. In recent years, the view has been put forward that Vasubandhu, the author of the *Abhidharmakośa-śāstra*, is not the same as the reputed Ācārya of Vijñaptimātra philosophy. Yet, the undeniable fact remains that this śāstra, which deviates from the orthodox teaching of the Sarvāstivādins and is deeply tinged with Sautrānta doctrine, served as an introduction to or a forerunner of Vijñaptimātra philosophy. We also note that most of the Indian commentators of this śāstra were Vijñaptimātra scholars.

The history of Buddhism in India, China, and in Japan shows that in all these countries the *Abhidharmakośa* has been used as the primer of Buddhism. In China and especially in Japan the Āgama and the Abhidharma had long been neglected ; these two branches of Buddhism were regarded in these countries as belonging to Hīnayāna thought and śrāvaka teaching. In spite of this, the *Abhidharmakośa*, " the Book of Intelligence ", was considered to be the treatise which teaches the fundamental doctrines of Buddhism. The study of the śāstra was, therefore, recommended as a necessary means for turning from Hīnayāna to Mahāyāna studies. There is also a proverbial saying among Japanese Buddhist students : " three years of *Vijñaptimātra* and eight years of *Abhidharmakośa* ". According to this saying of the prescribed period of eleven years for the study of Buddhism, eight years are to be devoted to the study of the *Abhidharmakośa*.

History of the Study of the Śāstra. Among the commentaries of the *Abhidharmakośa-śāstra* which are considered lost are those of Vasumitra and Guṇamati. This shows that the śāstra was studied not only as a book of the Sarvāstivāda school, but also as a kind of general introduction to Buddhism. I-tsing, the Chinese pilgrim who went to India at the end of the 7th century and studied in the Buddhist college at Nālandā, tells us in his itinerary that in the Buddhist colleges and monasteries of India of those days, students who had completed the first stage of study, i.e., Sanskrit grammar and composition, had to proceed next to the study of *hetu-vidyā*, logic and the study of *Abhidharmakośa*. In the lamaist monasteries of modern Tibet and Mongolia, which are established on the lines of the Nālandā college of later Indian Buddhism, the *Abhidharmkośa-śāstra* is reckoned, along with Maitreya's *Abhisamayālaṅkāra* and Candrakīrti's *Mādhyamāvatāra*, as one of the five principal treatises which students should study.

The *Abhidharmakośa-śāstra* was introduced into China in 564 A.C. when it was translated by Chên-ti (眞諦). By this time, other treatises of the Sarvāstivada school (such as the *Jñānaprasthāna*, the *Abhidharma-hṛdya*, the *Mahāvibhāṣā*) had already been translated into Chinese, and there was already a school known as the Pi-t'an-tsung (毘曇宗), or the Abhidharma school. Yet, after Chên-ti, the *Abhidharmakośa* became the sole subject of study and the other treatises were put aside. As a result, there arose the Chü-shê-tsung (俱舍宗), the Kośa school. Some 90 years after Chên-ti, Hsüan-tsang made a new translation of the śāstra. Besides the *Abhidharmakośa-śāstra*, Hsüan-tsang translated more than 400 volumes of the Sarvāstivāda treatises, including a new version of the *Jñānaprasthāna*, a complete version of the 200 volumed *Mahāvibhāṣā*, &c. His pupils, Shen-ti (神泰), P'u-kuang (普光), and Fa-pao (法寶), wrote a well-known commentary to the new Chinese version of the *Abhidharmakośa-śāstra*. These followers of the Hsüan-tsang school also criticised severely the old version of Chên-ti for its inaccuracy. Since then Hsüan-tsang's new version became the only text that was studied. Sometime later Yüan-hui (圓暉) wrote the *Chū-shê-lun-sung-shu* (俱舍論頌疏), a commentary to the *Abhidharmakośa-kārikā*, explaining in a simple manner the teachings of the *Abhidharmakośa*. Yüan-hui's commentary is a very useful text. It serves as an easy approach to the study of the *Abhidharmakośa-śāstra*. Several sub-commentaries to Yüan-hui's commentary were also written.

The study of the *Abhidharmakośa* was introduced to Japan by the scholars who went to China from Japan in the 7th century to learn Buddhism under Hsüan-tsang's direct pupils. From the Heian to the Kamakura period, the study of the śāstra was pursued in the great temples, the Todai-ji at Nara, Enryaku-ji on Mt. Hiei, and Kongobu-ji on Mt. Kōya. Chinkai (珍海) and Genshin (源信) were among the most famous scholars of the period. In the Tokugawa period the study of the śāstra was carried on in monasteries and teaching institutions belonging to different Buddhist schools and sects. Among the well-known scholars of the Tokugawa period are Kaidō (快道), Hōdō (法幢), Fujaku (普寂) and Kaiou (海應). These scholars, not being content with the mere study of Hsüan-tsang's version of the *Abhidharmakośa-śāstra*, proceeded to compare it with the older version of the śāstra by Chên-ti and thereby made a new contribution towards the study of the śāstra.

Issai Funahashi.

Bibliography : Kimura, T : *A Study of the Abhidharma-śāstra*, revised edition, Tokyo, 1937, pp. 259-324. Fukaura, S.: *An Introduction to the Study of the Abhidharmakośa*, Kyoto, 1951. Ouyang Chien : *Preface to the Abhidharmakośa-śāstra*, Nanking, 1924. Takakusu, J. : *The Essentials of Buddhist Philosophy*, Bombay, 1956, pp. 55-73.

Bibiliographical Notes : The first chapter of the *Sphuṭārthā* has been published by Levi and Stcherbatsky. The first half of the second chapter has been published by Wogihara and Stcherbatsky, and the third chapter by L. de la Vallée Poussin. The full text of the *Sphuṭārthā* was published by Wogihara (1932-36). There is also another edition of the *Sphuṭārthā*, containing the first three chapters only, published by N. N. Law in 1949. The Sanskrit originals of the other two commentaries have not been recovered. All three commentaries are, however, found in Tibetan. Furthermore, a fragment of the Chinese version of the *Tattvārthā* and also a part of an Uighur version have been recently discovered.

Of the texts mentioned above, the *Kārikā* has been translated by Teramoto, into Japanese from the Tibetan version, and the *Pudgalaviniścaya* by Stcherbatsky from the Tibetan into English. The entire śāstra has been translated by de la Vallée Poussin into French, following Hsüan-tsang's Chinese version (in comparison also with Chênti's Chinese version, the Tibetan version, and the *Sphuṭārthā* commentary). The first chapter of the *Sphuṭārthā* commentary has been translated by Wogihara from the Sanskrit original into Japanese. The second chapter of the same text has been rendered by U. Wogihara and S. Yamaguchi from the Sanskrit into Japanese. And, finally, the third chapter of the *Abhidharmakośa-śāstra* and the corresponding chapter of the *Sphuṭārthā* have been translated by Yamaguchi and Funahashi into Japanese, from the Sanskrit original.

As a result of scientific researches carried out in more recent years on the *Abhidharmakośa-śāstra* in India, Japan and in Europe, several new editions and translations of the text have been published. Among them are Rosenberg's *Die Probleme der Buddhistischen Philosophie*, Stcherbatsky's *Central Conception of Buddhism*, de la Vallée Poussin's *La Morale bouddhique*, and I. Funahashi's *Go no Kenkyu* (Studies on Karma). A complete concordance of Hsüan-tsang's Chinese version of the śāstra was made by S. Funahashi and I. Funahashi, and a concise concordance of the Sanskrit *Kārikā* was made by A. Bareau. Among introductory works to the study of the śāstra written in Japanese are those by S. Funahashi, Takagi and Fukaura. (I. F.)

The following is a list of the Tibetan translations of the *Abhidharmakośa-śāstra* and its commentaries : (1) *Chos mṅon-paḥi mdsod-kyi tshig leḥur-byas-pa* (*Abhidharmakośakārikā*), trsl. by Jinamitra and Dpal brtsegs Rakṣita. (2) *Chos mṅon-paḥi mdsod-kyi bśad-pa* (*Abhidharmakośabhāṣya*), 30 fascicules, by the same translators of the previous work. (3) *Chos mṅon-paḥi mdsod-kyi bstan-bcos-kyi tshig-leḥur byas-paḥi rnam-par bśad-pa* (Saṅghabhadra's *Abhidharmasamayapradīpikā*), 4,500 ślokas by an unknown translator. (4) *Chos mṅon-paḥi mdsod-kyi ḥgrel-pa gnad-kyi sgron-ma* (Diṅnāga's *Marmapradīpa*), 4,000 ślokas, trsl. by Rnal-ḥbyor zla-ba and Ḥjam-ḥpal gshon-nu. (5) *Chos mṅon-paḥi mdsod-kyi rgya-cher ḥgrel-pa don-gyi de-kho-na-ñid* (Sthiramati's *Tattvārthā*), trsl. by Sha-lu Lotsāba chen-po and Dharmapālabhadra. (6) *Chos mṅon-paḥi mdsod-kyi ḥgrel-bśad mtshan-ñid-kyi rjes-su ḥbraṅ-ba* (Pūrṇavardhana's *Lakṣaṇānusārinī*), 18,000 ślokas, trsl. by Kanakavarma and Ni-ma grags. (There is an abridged version abstracted by Mchims yon-tan ḥbar.) (7) *Chos mṅon-paḥi mdsod-kyi ḥgrel-bśad don gsal-ba* (Yaśomitra's *Sphuṭārthā*), 18,000 ślokas, trsl. by Viśuddhasiṃha and Dpal-brtsegs. (8) *Chos mṅon-paḥi mdsod-kyi ḥgrel-bśad ñe-bar mkho-ba* (Śāntistiradeva's *Upāyikā*), trsl. by Jayaśrī and Śes-rab ḥod-zer. All these translations are collected in the Tibetan Tengyur.

There is a French version, known as *L'Abhidharmakośa de Vasubandhu*, translated by L. de la Vallée Poussin in 6 Vols. and published in Paris, 1923-31.

Before the introduction of the *Abhidharmakośa* into China, Chinese Buddhist scholars who studied the Abhidharma, or the Chinese Abhidharma masters, held the *Saṃyuktābhidharma-hṛdaya* as their chief text, and so they were also known as masters of the *Saṃyuktābhidharmahṛdaya*. After the *Abhidharmakośa* was translated into the Chinese, they gradually took up this work as their principal text for study and hence the arising of Kośa masters. They also wrote a number of commentaries on it. At first, when Paramārtha was translating this śāstra, he expounded on it repeatedly for those who participated in the translation work, so as to make the translated version clear and correct in meaning. Thereupon, Hui-k'ai wrote the *Theoretical Commentary* in 53 fascicules. Afterwards, Tao-yao obtained the manuscripts of this commentary after Hui-k'ai's death and abridged it into 22 fascicules. Still later, Hui-ching according to his own understanding, wrote a commentary on the śāstra in more than 30 fascicules. All these were important writings, but none of them is now extant. After Hsüan-tsang produced his new version of the śāstra, it was highly esteemed by the scholars of his time, as it interpreted the *Dharmalakṣaṇas* in a brief but complete manner and could be used as a preliminary text for the study of the Vijñaptimātra theories. Thus the study of the new śāstra came into vogue. Many of Hsüan-tsang's disciples wrote commentaries on the new version of the *Abhidharmakośa*, the three most famous ones being Shên-t'ai's *Commentary*, P'u-kuang's *Record* and Fa-pao's *Commentary*, each of them in 30 fascicules. All these are extant now (except Shên-t'ai's *Commentary*, of which only a few fascicules are preserved). Afterwards during the K'ai-yüan period (*circa* 722-727 A.C.), Yüan-hui made abridgements from the commentaries written by P'u-kuang and Fa-pao, only to explain the *Kārikā* (also the ślokas in the ninth chapter on the Refutation of the Grasp of Ego), which formed the *Commentary on the Abhidharmakośa-kārikā* in 30 fascicules. It was concise and easy to study and was a very popular work. Later, Ch'ung-i wrote the *Notes of Chin-hua* in 10 fascicules, for the exposition of this commentary, but it is now lost. Only Hui-hui's *Theoretical Notes on the Commentary of the Kārikā* in 6 fascicules, and Tun-lin's *Record of the Commentary of the Kārikā* in 12 fascicules are still extant. Among the lost exegetic works there were K'uei-chi's *Notes on the Abhidharmakośa-śāstra* in 10 fascicules, Huai-su's *Commentary* in 15 fascicules, Shên-ch'ing's *Theoretical Notes* in a few fascicules, Hsüan-yo's *Notes of Chin-hua* in 20 fascicules, &c.

In the Tibetan region, Jinamitra, who translated the *Abhidharmakośa-śāstra* during the former period of propagation, was a grand disciple of Sthiramati. As one who had received this śāstra from a right source, he worked energetically for its promotion. The tradition was suspended for sometime when the ruler Glaṅ dar-ma destroyed Buddhism in Tibet. During the later period of propagation of Buddhism in Tibet, it was Mchims Ḥjam-dbyaṅs of the Snar-thaṅ monastery, a disciple of Mchims Thams-cad mkhen-po of the Bkaḥ-gdams-pa sect, who fully developed the study of this śāstra at the end of the 13th century A.C., and composed the *Chos mṅon-paḥi mdsod-kyi Ḥgrel-ba mṅon-paḥi rgyan*, in which he made thorough and discriminative examinations of the views held by old masters on this śāstra and thus established the final system of this study. Afterwards, the Dge-lugs-pa sect laid even more emphasis on the study of this śāstra and put it as the final item in the curriculum of exoteric Buddhism. Buddhist masters of successive generations, such as Dge-ḥdun grub, Bsod-nams grags-pa, Dkon-mchog chos-ḥphal, Rgyal-ba lṅa-pa, Ḥjam-dbyaṅs bshad-pa, &c., have all written explanatory works on the *Abhidharmakośa* to be studied and followed by students.

Moreover, the study of the *Abhidharmakośa* has also been very popular in Japan. As far back as the T'ang dynasty Japanese monk scholars, Dōshō, Chitsū, Chitatsu and Genbō had come to China one after the other to study the *Abhidharmakośa* from Hsüan-tsang and Chih-chou. After returning home, they taught it to Japanese students and established the Kośa sect. Although this sect was later affiliated to the Dharmalakṣaṇa sect, this śāstra was still highly esteemed as a fundamental text that must be studied. Many scholars wrote commentaries on it. The works of scholars of later times, such as Genshin, Chinkai, Shūshō, Shū-ō, Tan-e, Fujaku, Rinjo, Hōdō, Kyokuga, &c., are often used by scholars for reference in the study of the *Abhidharmakośa*. (L. C.)

ABHIDHARMA-KOŚA-(ŚĀSTRA-) KĀRIKĀ, 阿毗達磨俱舍論本頌 *A-p'i-ta-mo-chū-shê-lun-pen-sung*, restored Sanskrit title of the Chinese translation by Hsüan-tsang of a work by Vasubandhu. It consists of 8 chapters in 2 fascicules running into 53 pages (Nanjio, No. 1270; cp. Nos. 1267 and 1269; cp. also Takakusu in *JPTS.* 1904-5, pp. 132-3). This is a collection of 600 principal and 7 additional verses explained in the *Abhidharma-kośa-śāstra* and the *Abhidharma-kośa-bhāṣya.*

ABHIDHARMA-KOŚA-ŚĀSTRA-KĀRIKĀ-VIBHĀṢYA, a treatise by the orthodox teacher Saṅghabhadra in refutation of the *Abhidharma-kośa-śāstra* of Vasubandhu. This work is better known as the *Abhidharma-kośa-samaya-pradīpikā-śāstra* (Bareau: SECTS OF EARLY BUDDHISM, s.v. Sarvāstivādins).

ABHIDHARMAKOŚA SCHOOL, generally known as Kośa School. See KUSHA.

ABHIDHARMA- KOŚA-ṬIKĀ-LAKṢAṆĀNUSĀRIṆĪ-NĀMA is the name of a text which exists in Tibetan only, and appears as such in Tengyur, Mṅon-pa, (vols. Cu and Chu, folios 1b¹–34a⁷ and folios 1b¹–322a⁷ respectively of the Sde-dge edition). The authorship is ascribed to Pūrṇavardhana, a pupil of Sthiramati and the teacher of Jinamitra and Śilendrabodhi. Kanakavarma and Pa-tshab-ñi-ma-grags translated it into Tibetan (A. C. Banerjee: *Sarvāstivāda Literature*, p. 73).

ABHIDHARMAKOSA-ṬĪKOPĀYIKA-NĀMA, a text which exists in Tibetan only, and appears as such in Tengyur, Mṅon-pa, (vols. Ju, folios 1b¹–287ā⁷, and Ñu folios 1b¹–95a⁷ of the Sde-dge edition). The author of this work is Shi-gnas-lha. Jayaśrī and Śes-rab-hod-zer translated it into Tibetan (A. C. Banerjee: *Sarvāstivāda Literature*, p. 73).

ABHIDHARMA-(KOŚA-) VṚTTI-MARMA-DĪPA-NĀMA, a work which exists in Tibetan only, and appears as such in Tengyur, Mṅon-pa, (vol. Ñu, folios 95b¹–21a⁷, of the Sde-dge ed.). It is a commentary on the *Abhidharmakośa*, the author being Dignāga (Phyogs-kyi glaṅ-po or Phyogs-glaṅ). Ḥjam-ḥpal-gzhon-pa translated it into Tibetan (A. C. Bannerjee: *Sarvāstivāda Literature*, p. 73).

ABHIDHARMAKOŚA-VYĀKHYĀ, or *Spuṭārthā-abhidharmakośa-vyākhyā*, the name of Yaśomitra's commentary[1] on the *Abhidharmakośa* of Vasubandhu. This work is, fortunately, preserved in the original Sanskrit. It is not extant in Chinese but there exists a Tibetan translation by Viśuddhasiṃha and Dpal-brtsegs, which reads 'Chos mṅon-paḥi mdsod-kyi ḥgrel-bśad'[2] (Cordier, III, p. 395; TM. No. 4092).

The commentary of Yaśomitra follows the style of the Hindu philosophers and discusses the questions raised with reference to their philosophical bearings, but supplies no *vṛtti* or literal meaning. The work is divided into eight chapters each called a *kośasthānā*—'receptacle'. The first chapter opens with a discussion on dharma, or duty, which is said to be of two kinds—one *sāśrava*, leading to rebirth, and the other *anāśrava*, or that which effects emancipation from the bond of mundane existence. Then follow descriptions of the twelve sentient organs which constitute corporeality; these include the five sensory organs, eyes, ears, &c., and seven desires collectively called the *adhyātmika-dhātu.* The second chapter treats of organic and mental functions (*indriya*), which are reckoned as twenty-two. The third treats of the different orders of beings resulting from carnal desires (*kāmadhātu*). The subject of the fourth chapter is the relation which our actions bear to our future life, and the corresponding good or evil states experienced in the course of continued existence (*saṃsāra*). The fifth describes the pain and suffering (*duḥkha*) resulting from such continued existence. The sixth refers to peaceful contemplation (*samādhi*) and the acquisition (*sampādana*) of penetrating insight (*vipaśyanā*). The seventh treats of knowledge (*jñāna*) which is of two kinds, one worldly (*laukika*) and impure (*sāśrava*), and the other transcendental (*lokottara*) and pure (*anāśrava*) or that which results from yoga meditation. The eighth explains *samādhi* or concentration of the mind (*cittaikagratā*) whereby all bonds of existence are destroyed (*vajropamena samādhinā sarvayojanaprahāṇaṃ kṛtvan*).

---

[1] The first two Kośasthānas have been edited by S. Lévi and Stcherbatsky (BB. XXI).

[2] Bendall, p. 25; A. C. Banerjee: *Sarvāstivāda Literature* p. 73 Nanjio, p. 279.

On the whole, it may be remarked that Yaśomitra's glosses are grammatically correct and philosophically accurate. In his diction he follows the grammatical school of Pāṇini. In his philosophy he pursues the canonical sūtra texts and expressly denominates himself 'Sautrāntika'. We do not actually possess all the authorities on which he relies. Nevertheless, Yaśomitra's labours represent that service to Buddhism which is rendered by the philosophical treatises of the Brāhmaṇas to the Vedas which they cite at every step. Yaśomitra assumes the division of the Buddhist texts into the Three Baskets. He refers fairly frequently to lost works. To the more eminent of his authorities he prefixes the epithet Ārya (noble), or Sthavira (elder). The quotations of Yaśomitra are sometimes exhaustive, at other times brief. They bear witness to his immense reading and orthodoxy. The concord between the Tibetan and the Sanskrit is unique. Among the noteworthy elders alluded to is Aśvajit so often met with in the Sanskrit texts from Nepal. We also come across Dharmatrāta and Buddhadeva. Further, we encounter more frequently Guṇamati and his disciple Vasumitra who both preceded Yaśomitra as expositors of Vasubandhu's *Abhidharmakośa.* Next we notice Saṅghabhadra, Bhadanta Śrilābha, Ārya Dharmagupta, Ācārya Manoratha and Bhadanta Ghoṣaka.

There are two or three titles of books which seem to be of non-Buddhistic origin, e.g., *Nirgrantha-śāstra,* which was probably a Jaina work. There is also an allusion to the *Śatarudrīya* of Vyāsa, no doubt a Brahmanical treatise. Among the heretical sects mentioned by Yaśomitra are Pāṇḍaras, Pāśupatas, and Kāpālikas. Moreover, he refutes the Vaiśeṣikas. He admits that the Buddhists were by no means agreed on a number of disputed philosophical questions. Those schools which he cites most often, either for the purpose of refutation or for entering his own doctrinal protest, are the Buddhists of Kashmir and Ceylon and the Vātsīputrīyas. The Kāśmīras are frequently mentioned and are stigmatised as outsiders.

The method of Yaśomitra does not lend itself to a reconstruction of the text of Vasubandhu, his own exposition being so co-mingled with the words of the author whom he interprets. At the lowest estimate *Abhidharmakośa-vyākhyā* is a compilation of texts and philosophical interpretations. None of the subjects he treats of in his work is examined in a consecutive method or in a logical manner. They are all mixed up and the same matter is discussed in several connections in the work. The doctrine of the book is manifestly that of the most ancient school of Buddhism, which was atheistic.

Thus, the work is of great importance as a repository of the various metaphysical theories of the early Buddhists. It takes up, one after another, the various topics which engaged their attention, points out their character, notices their authors, decides upon their merits with great tact and learning, and forms altogether a valuable work of reference on the subject.[3]

T. Rajapatirana.

ABHIDHARMA-KOŚA-(VYĀKHYĀ-)ŚĀSTRA, 阿毗達磨俱舍釋論 *A-p'i-ta-mo-chü-shê-shih-lun,* Sanskrit restoration of the title of an earlier Chinese translation (564–567) by Paramārtha of Vasubandhu's *Abhidharmakośa-śāstra.* "According to the San-dai-zô-mok-rok," says Nanjio, "the seventh character of the Chinese title is sometimes left out. If so, both Sanskrit and Chinese titles exactly agree with each other, i.e., without 'vyākhyā'". It consists of 9 chapters in 22 fascicules, and runs into 613 pages (Nanjio, 1269, p. 1267 ; also Takakusu in *JPTS.* 1904–1905, p. 132, n. 7).

ABHIDHARMA LITERATURE.* **Introductory.** From the earliest times there were, among members of the Buddhist Order, experts called *ābhidhammika* (*ābhidharmika*) who specialised in the study and exposition of Abhidharma. It was, however, during the period of sectarian Buddhism, i.e., after the growth of various schools that Abhidharma became a separate branch of study with a special literature attached to it, although the prototype of such literature was to be found even earlier. Not all schools, nevertheless, showed the same enthusiasm for the study and development of Abhidharma. The Mahāsaṅghikas, for example, lagged behind the others in this respect, although an examination of the texts of the various schools shows that each school had its own *Tripiṭaka.* (On this see s.v. ABHIDHAMMA.)

The growth of Abhidharma studies and their subsequent incorporation into books can be divided, roughly, into three phases. The first covers the period of original or 'primitive' Buddhism and goes back to the time of the Buddha himself. The second is the period during which Abhidharma became an independent collection or *piṭaka*, detached from the two other *piṭakas* of Sutta and Vinaya. This was the period of the compilation of the fundamental texts of the Abhidharma and may be assigned chronologically to extend from about the middle of the 3rd century B.C. to the beginning of the Christian era. This period roughly coincides with the period of the differentiation of Buddhist schools.

---

[3] R. Mitra : *Nepalese Buddhist Literature,* pp. 3-5 ; G. K. Nariman : *Sanskrit Buddhism,* pp. 279-286 ; Winternitz : *Hist. of Ind. Lit.,* II, pp. 356 ff. ; *L' Inde Classique,* Tome II, sec. 2019.

* Some of the information given in this article also appears elsewhere, sometimes in more detail, under separate topics such as persons and books, herein itemised. The information is repeated here in accordance with the principle adopted in this Encyclopaedia of making each article, as far as possible, self-contained.—G. P. M.

The third period saw the production of commentaries to the fundamental books and manuals based on them. This period varies in different schools but, roughly speaking, it extended from about the beginning of the Christian era till about the end of the 5th century A.C. But, of course, the compilation of commentaries and manuals never actually ceased completely, especially in the southern schools of Pali Buddhism, and in some countries, like Burma, the process goes on even today.

Let us now proceed to consider in greater detail the three periods mentioned above.

I. Abhidharma prior to the establishment of the Abhidharma Piṭaka. The doctrine which the Buddha preached to his disciples and followers during the 45 years of his career as teacher was later edited and collected into the four Āgamas or the Five Nikāyas under the collective name of the *Sutta Piṭaka*. In addition to these were the disciplinary rules embodied in the Vinaya and codified as the *Vinaya Piṭaka*. At the Council of Rājagriha, held immediately after the Buddha's death, the whole of the Buddha's teachings was rehearsed and summarised under the appellation of *dhamma-vinaya*. This comprised the entire spiritual wealth of the Buddhists of the early period.

Thereafter, it became necessary not only to preserve the Dhamma and the Vinaya by committing them to memory, but also to study and expound them. It was found, in the case of the Dhamma, as embodied in the collection of suttas, that the form in which the discourses were couched and the contents thereof varied largely according to the nature of the audience to whom they were preached. Thus, while some suttas contained sublime and recondite doctrines, others contained more general teachings which were easier to understand. Moreover, the Buddha did not adhere to a particular system in expounding his doctrines; he depended largely on circumstances. Sermons were preached as the time and occasion arose for admonition. Many of the sermons that were remembered and preserved were, therefore, fragmentary and often concise.

In the case of the Buddha's immediate disciples, however, who received instruction direct from the Master, these sermons though brief were adequate and the sermons were understood by the listeners to whom they were addressed. But to disciples and audiences who came a century or two later, the discourses were less intelligible. The necessity thus arose for providing further explanation and elucidations. A similar position arose with regard to disciplinary rules, too, regarding their interpretation and application. Thus began two new branches of study, one called the *abhidhamma* for the exposition of the doctrine and the other, the *abhivinaya*, for the interpretation of disciplinary rules. As these went on there arose specialists who gave their attention to one branch of study or to other, called respectively *dhammadharā* (bearers of the doctrine) and *vinayadharā* (bearers of the rules), while experts of the *abhidhamma* and *abhivinaya* were given the name of *mātikādharā* (bearers of the matrices or 'moulds' of exposition). The term *mātikā* (Skt. *mātṛkā*) means a summary of a discourse on the *abhidhamma* or the *abhivinaya.* At a later stage, the *dhammadhara* was also called *suttantika* (Skt. *sūtrāntika*, master of the texts) and *bahussuta* (Skt. *bahuśruta* : learned).

When the *Sutta Piṭaka* was separated into 'books' called Āgamas or Nikāyas, still other terms were used, e.g., Dīghabhāṇaka (reciter of the Dīgha-nikāya), Majjhima-bº (reciter of the Majjhima-nº), Saṃyutta-bº, Aṅguttara-bº, Kuddaka-bº and Jātaka-bhāṇaka (reciter of the Jātaka). Those who were well versed in all the five Nikāyas were called Pañcanekāyikā (masters of the five Nikāyas). As time went on, the *abhivinaya* was appended to the *Vinaya Piṭaka* and became the theme of study for the *vinayadhara.* The *Parivāra*, of the Pali *Vinaya Piṭaka*, and the Vinaya of the Dharmaguptaka school contain nothing but *abhivinaya*. As a result, the term *mātikādhara* was confined to Abhidharma specialists who were also, evidently, called *dhammakathika* (Skt. *dharmakathika* : expositor of the doctrine). In the Buddha's own lifetime, there were monks like Puṇṇa Mantāniputta, nuns like Dhammadinnā and laymen like Cittagahapati, who were famed as *dhammakathikas*. We also come across many instances where the term *dhammakathika*, found in the Pali Vinaya Piṭaka, is translated in the Chinese versions as "discourse-master", the equivalent of *ābhidharmika*. Now, the term *ābhidhammika* is found in the Pali Tipiṭaka only in the *Khuddaka Nikāya* which is later than the four Āgamas (Nikāyas). It seems likely that by the time of the formation of the *Khuddaka Nikāya* and the *Niddesa*, the study of the Abhidhamma had developed to a considerable extent.

It should be noted that, chronologically speaking, the terms *dhammadhara*, *vinayadhara* and *mātikādhara* are found only in the *Majjhima* and *Aṅguttara Nikāyas* which are comparatively late among the Nikāyas. They have not been traced in either the *Dīgha Nikāya* or the *Saṃyutta Nikāya*. Secondly, the appellations of *bahussuta*, *vinayadhara* and *dhammakathika* are also found only in the *Majjhima* and *Aṅguttara Nikāyas*, while the three names of *suttantika*, *vinayadhara* and *dhammakathika* are never found in the four Nikāyas, but are found only in the *Vinaya Piṭaka* or in the *Mahā-niddesa* of the *Khuddaka Nikāya*. The names *suttantika*, *vinayadhara* and *ābhidhammika*, however, are never to be found in the *Vinaya Piṭaka* either, but only in the *Mahā-niddesa*.

These facts prove that it was from among Abhidharma specialists that arose the ābhidharmikas, and it was from them that Abhidhamma literature had its origin.

What were the themes that these fore-runners of the ābhidharmikas of the preparatory stage studied? Where have their achievements been preserved? They are found in the existing *Sutta Piṭaka*. In the suttas of the *Aṅguttara* and the *Majjhima Nikāyas*, the phrase *abhidhammakatham katheti*: he preaches Abhidhamma doctrine,* is frequently used. And in the suttas of the *Aṅguttara Nikāya*, we find the *Mahāvedalla Sutta* and the *Cūḷavedalla Sutta*. The former, in which Mahākoṭṭhita questions and Sāriputta answers, deals with the difference between wisdom and ignorance, with consciousness, sensation, perception, right view, the three states of existence, the four stages of jhāna (meditation), attainment of annihilation and three forms of emancipation. In the latter sutta, Dhammadinnā, answering the questions of Visākha, her husband before her ordination, dwells on the subjects of the five *khandhas*, the heresy of individuality, the relation of the Eightfold Noble Path with the three studies, the difference between the conditioned and the unconditioned, attainment of annihilation and Nibbāna. The above-mentioned discourses, the *Vedalla-suttas*, may well be regarded as a kind of Abhidharma.

Now what subjects were treated in the Abhidharma research as seen in the Āgamas (Nikāyas)? And by what method? The subjects will be classified into the following three groups:

First, the systematic exposition of the conditions generating evil desires and virtues, matters concerning training and emancipation, and discussions of the general doctrine. Under this category come the *Bahudhātuka Sutta* and the *Chachakkha Sutta* of the *Majjhima Nikāya*. In the *Bahudhātuka Sutta*, the functions of the eighteen *dhātu* (elements), the twelve senses and objects, the twelve links of causation are treated. In the Chinese translation of this sutta (多界經) or (四品法門經) besides the above-mentioned, the four applications of mindfulness, the seven factors of wisdom are also treated. In the *Chachakkha Sutta* the subjects are the six sense organs, the six sense objects, the six kinds of touch, the six kinds of perception, the six kinds of craving, the conditions generating evil desires and the course of their extinction. The *Vedalla Suttas* mentioned earlier should also come under this category.

The second group is the nomenclature of technical terms arranged in numerical order. The *Saṅgīti Suttanta* and the *Dasuttara Suttanta* of the *Dīgha Nikāya* belong to this group. In the Chinese translation, we have, besides, the *Ekottara Sūtra* (增一阿含經). These suttas are collections of definitions and expositions of various discourses. The numerals are from one to ten or eleven. The *Saṅgīti Suttanta* of this group has been enlarged and developed into the Abhidharma book named *Saṅgītiparyāya* of the Sarvāstivāda school. The *Puggala-paññatti* of the Pali *Abhidhamma Piṭaka* is also of the same tendency. The above-mentioned suttas in the *Dīgha Nikāya* and the *Saṅgītiparyāya* are said to have been preached by Sāriputta who was well versed in Abhidharma. And the *Aṅguttara Nikāya*, which is for the most part a collection of items arranged in numerical order, seems to have been arranged in accordance with the abhidharmic tendency. The same thing can be said about the *Itivuttaka* (of which the Chinese translation is the *Ityuktaka* 伊帝日多伽).

The third group contains suttas which give detailed expositions of the doctrine and of verses. This tendency is represented by the suttas of discrimination (*vibhaṅga*) of the *Majjhima Nikāya*. The following eight suttas are included there: *Cūḷa-kamma-vibhaṅga Sutta*, *Mahā-kamma-vibhaṅga-s.*°, *Saḷāyatana-vibhaṅga-s.*°, *Uddesa-vibhaṅga-s.*°, *Araṇa-vibhaṅga-s.*°, *Dhātu-vibhaṅga-s.*°, *Sacca-vibhaṅga-s.*° and *Dakkhiṇa-vibhaṅga Sutta*. They all contain detailed definitions and expositions of such doctrines as kamma (karma), inner and outer sense organs, the six worlds and the four truths. Most of them were preached by the Buddha. But some were preached by his disciples who were well versed in Abhidharma. For instance, the *Uddesa-vibhaṅga Sutta* was preached by Mahāmoggallāna (Mahā-maudgalyāyana), and the *Sacca-vibhaṅga Sutta* by Sāriputta. In this manner, detailed definitions and expositions of simple teachings were frequently seen in early Abhidharma. The method of definition, as revealed in the above-mentioned *Vibhaṅga Suttas*, shows frequent coincidence or similarity with that of early Abhidharma books. Further, the annotations to the lines in the verses should also belong here. In the *Saṃyutta Nikāya*, for instance, we find a detailed commentary on a verse of the *Suttanipāta* (844), which was given for the benefit of Hāliddika, a lay follower, by Mahāmoggallāna, who was versed in Abhidharma. The sutta is quoted wholly intact in the *Mahāniddesa*.

II. The Intermediate Literature between the Sutta-piṭaka and the Abhidhamma-piṭaka. The abhidharmic tendency referred to earlier was already discernible in the Buddha himself and his disciples skilled in Abhidharma. After his death, this tendency was probably developed still further. Most of the abhidharmic discourses were, as already mentioned, contained in the Nikāyas. But when the tendency became more remarkable, there arose a literary style peculiar to Abhidharma, something different both in content and form from the suttas in general. These abhidharmic books were arranged independently of the sutta proper and developed themselves into the fundamental Abhidharma, which in turn became *Abhidhamma-piṭaka*. As a matter of fact, no example of the transitional or intermediate literature between the *Sūtra* and the *Abhidharma-piṭaka* can be found in the literature of Northern Buddhism. But in Pali Buddhism, we have the *Paṭisambhidāmagga* and the *Niddesa* of the *Khuddaka Nikāya*, which may serve as examples.

The *Niddesa* consists of two parts: the *Mahā-niddesa* and the *Cūḷa-niddesa*. The *Mahā-niddesa* is a collection of word-by-word annotations of 210 verses of 16 suttas in the *Aṭṭhaka-vagga* of the *Sutta-nipāta*. The *Cūḷa-niddesa* is a commentary on 118 verses of 18 suttas of the *Pārāyana-vagga* and 41 verses of one sutta in the same *Sutta-nipāta*. The *Aṭṭhaka-vagga* and the *Pārāyana-vagga* are among the oldest portions of the Buddhist canon. Probably, their prototype had been formed during the Buddha's life time. The suttas and verses of these two vaggas are quoted in the suttas of the *Saṃyutta Nikāya*, which itself is very old and, as was stated before, contains in it Moggallāna's word by word interpretation of one verse (*Sn.* 844). At any rate, the *Niddesa* are the texts which give abhidharmic interpretation to such sections as the *Aṭṭhaka-vagga* and the *Pārāyana-vagga*, belonging to the oldest strata. The definition and explanation of the clauses and the techincal terms are entirely of the nature of Abhidharma and agree completely with those of early Abhidharma books. Moreover, we find in the *Niddesa* such words as *suttantika*, *vinayadhara* and *ābhidhammika*, and *sutta*, *vinaya* and *abhidhamma*. These are never found anywhere else either in *Sutta-* or *Vinaya Piṭaka*. From this point of view, the *Niddesa* evidently belongs to the latest part of the *Sutta Piṭaka* and the *Vinaya Piṭaka*.

---

* For a variant interpretation (by Oldenberg and Horner) ee ABHIDHAMMA, ft. nts. 24, 26.—Ed.

We shall now discuss the *Paṭisambhidāmagga*. In this book, thirty doctrinal problems, which were dealt with in early Buddhism, are treated in three parts and thirty chapters. Almost all the important items of the Buddhist doctrine are enumerated. Every item is preceded by the syllabus called *mātikā* (mother of discourse) or the concise content, and a detailed commentary follows the *mātikā* or the text. The method is much the same as that adopted in the early Abhidharma books. In some commentaries, too, the same formal Abhidharma definition has been adopted. In this respect, the *Paṭisambhidāmagga* seems to belong to the same class of literature as the *Niddesa*. In these two books the discourse is not altogether coherent and contains an admixture of several elements. Moreover, the doctrine contained there is more primitive than that of the early Abhidhamma books. We may infer, therefore, that the *Niddesa* and the *Paṭisambhidāmagga* belonged to the period prior to the emergence of the seven Pali Abhidhamma books. But, as was mentioned before, such words as *sutta*, *vinaya* and *abhidhamma* already found in the *Niddesa*, imply the existence of an Abhidharma belonging to the Tri-piṭaka, and we may be justified in supposing that by the time the *Niddesa* was produced, the early Abhidharma books were already in existence in some form or. at-least, in the course of growth.

Today these two books belong to the *Khuddaka Nikāya* and are included in the *Sutta-piṭaka* and not in the *Abhidhamma-piṭaka*. It seems, however, there was a time when these were regarded as Abhidharma books. According to the *Sumaṅgala-vilāsinī* (the commentary of the *Dīgha Nikāya*), the reciter of the *Majjhima Nikāya* included these texts in the *Sutta-piṭaka*, as at present, but the reciter of the *Dīgha Nikāya* put them in the *Abhidhamma-piṭaka*. In the Chinese translation of the *Vimuttimagga* （解脫道論） of Upatissa, (the manual of the Abhayagiri-vihāra sect, somewhat different from the Mahāvihāra sect which represents the southern Buddhism of today), the *Niddesa* and the *Paṭisambhidāmagga* are frequently quoted. In the *Vimuttimagga*, the quotation from these two books is preceded by the clause "the Abhidhamma says", or, "it is said in the Abhidhamma". This shows that the author of the *Vimuttimagga* regarded these two books as Abhidharma literature.

Pali tradition attributes the authorship of these two books to Sāriputta, one of the Buddha's immediate disciples. We cannot, however, accept the tradition as being historically true. In these books the name of Sāriputta appears, but only in the third person. The traditional theory (as to the author) was, perhaps, due to the fact that Sāriputta, being versed in Abhidharma, was considered most competent to be the author of books having an Abhidharma tendency. In fact, judging from their content and form, these books should be regarded as Abhidharma books rather than as sūtras.

III. The Fundamental Abhidharma. *Abhidharma Piṭaka* as one of the three Piṭakas seems to have been produced after the various sects had established themselves, but something like their prototype probably existed even earlier. The Abhidharma books as we see them today have all a sectarian character. The probability is, therefore, that each school, after separation, produced Abhidharma books of its own. We cannot definitely ascertain the time of the separation of these schools. Moreover, the separation does not seem to have taken place in a brief period of time. At least two or three hundred years must have elapsed between the first branching and the final sub-branching. About the beginning of the Christian era, eighteen or twenty schools were already in existence. Thus, the process of branching covered about two or three hundred years from about 300 B.C. The Abhidharma books of each school probably got standardised during this period. It is to be inferred that the Abhidharma books of Pali Buddhism and of the Sarvāstivāda school were not produced in a short time, but that there was considerable growth of thought and doctrine, which is traceable in the Abhidharma books themselves. The Abhidharma books can be grouped into three categories : early, middle and late.

The fundamental Abhidharma of sectarian Buddhism is contained in the seven discourse books of the Sarvāstivāda school and the seven discourse books of Pali Buddhism (which is virtually the southern Theravāda school). To these may be added the *Śāriputra-abhidharma-śāstra* of an unknown school. According to the Pali tradition, the Abhidhamma was first preached by the Buddha himself during the three rainy months in the realm of the 33 gods before the Buddha's mother and other deities. Then Sāriputta begged the Buddha to repeat it for him. Having heard it, Sāriputta, after arranging it systematically, preached it to his five hundred disciples. In the *Kathāvatthu*, the last of the seven Abhidharma books, the Buddha, seeing into the future, expounded the different doctrines of the various schools in the form of *Mātikā* (mother of discourse). More than two hundred years after the Buddha's parinibbāna, in the reign of king Asoka, differences of opinion arose with regard to Buddhist doctrines. Moggaliputta Tissa, the senior monk of the Order, convened the third council in the capital, Pāṭaliputta, and recited the

Kathāvatthu, refuting heterodoxy and asserting orthodox view points, according to the *mātikā* of the *Kathāvatthu*, which, according to tradition, had been left by the Buddha himself. In Pali Buddhism, this is considered as a historical fact. Supporting this view, some western scholars, too, ascribe the formulation of the *Kathāvatthu* to the reign of Asoka and allege that the seven Abhidharma books had all been completed by that time. It is, however, not accepted by critical scholars that the *Abhidhamma-piṭaka* was preached by the Buddha or by his direct disciples; nor do they believe that the Pali Abhidhamma books were completed by the middle of the third century B.C. The views of schools, obviously formulated after Asoka's death, have been introduced into the *Kathāvatthu*. Besides, additions made later in Ceylon are to be found not only in the *Abhidhamma-piṭaka* but also in the *Sutta-piṭaka* and the *Vinaya-piṭaka*, which are supposed to have been produced before the Abhidhamma books. It is, therefore, improbable that the completion of the seven Abhidhamma books was effected earlier than when all the extant Pali sacred texts were reduced to writing in the first cent. B. C.

In the Sarvāstivāda school, the *Abhidharma-piṭaka* was not considered to contain the direct sermons of the Buddha. Even the early Abhidharma books were put into the mouth of the Buddha's disciples, such as Śāriputra or Maudgalyāyana. The later Abhidharma books are said to have been written by Vasumitra or Kātyāyanīputra, who lived two or three hundred years after the Buddha's parinibbāna. Thus, if we admit that the existing Abhidharma books were written by Śāriputra or some of his contemporaries, we must admit that the early Abhidharma books had already existed during the Buddha's lifetime, because Śāriputra and Maudgalyāyana had died before the Buddha's parinibbāna. But the *Saṅgīti-paryāya*, attributed to Śāriputra, was a development of the *Saṅgīti-sūtra* of the *Dīrgha Āgama* (*Dīgha Nikāya*), and the *Saṅgīti-sūtra* was certainly Śāriputra's sermon. It was natural enough, therefore, that the *Saṅgīti-paryāya*, which was produced later, based on the *Saṅgīti-sūtra* and with additions and extensions, was attributed to Śāriputra. Accordingly, strictly speaking, even if the prototype of what is now called the early Abhidharma was preached by the Buddha's direct disciples, it assumed its present form only after the Sarvāstivāda school became independent, i.e., a considerable time after the Buddha's parinibbāna. Another two hundred years would have elapsed before the middle and the late Abhidharma books were produced.

As for the *Śāriputra-abhidharma-śāstra* which belongs to an unknown school, in Nāgārjuna's *Mahāprajñāpāramitā-śāstra* (vol. II) a quotation is given to the effect that Śāriputra compiled the Abhidharma book during the Buddha's life time because he understood the Buddha's words, that later Vātsīputrīya recited it and it was handed down to that day under the name of *Śāriputra-abhidharma*. This book, too, seems to have been handed down, as its title suggests, as a book of discourses preached by Śāriputra. The book contains a synoptical collection of the seven Abhidharma books of other schools. It is representative of a stage half-way between the early and the middle stage of development.

The above is a brief account of the existing fundamental Abhidharma books. The next section will deal with the seven Abhidharma books of the Sarvāstivāda, the *Śāriputra-abhidharma*, the commentaries, manuals and other miscellaneous works on the fundamental Abhidharma, the Sautrāntika school and the Dārṣṭāntika, which detached themselves from the Sarvāstivāda school and had their own peculiar Abhidharma doctrine, and, lastly, the *Satyasiddhi-śāstra* as the manual of these schools. In brief, the second part will describe the change and development of northern Abhidharma Buddhism.

In the third part, we shall discuss the historical development of the Abhidharma literature in connection with the seven Pali Abhidhamma books and their commentaries and manuals.

IV. Abhidharma Literature in the North. 1. THE SARVĀSTIVĀDINS AND THE ABHIDHARMA: As far as the Abhidharma was studied in sectarian Buddhism, the Abhidharma might be said to have developed along with scholastic Buddhism. Some schools contributed much to the growth of Abhidharma while others did not. Of all the schools of northern Buddhism, that which made the largest contribution was the Sarvāstivāda. The Abhidharma doctrine of this school had much influence on that of other schools. This school is considered the most representative of all the Buddhist schools. Even the Mahāyāna schools were influenced by the doctrines of this school both positively and negatively.

Originally, the basic proposition of the Sarvāstivāda school was, as its name signifies, the doctrine of *sarvaṃ asti* (all things exist). From this popular and plain proposition the school developed a rational and detailed doctrine. All the Mahāyāna schools adopted the doctrine of this school, either directly or indirectly, as an introduction to their recondite systems. That was the reason why it spread both inside and outside India as representing scholastic sectarian Buddhism and laid the foundation of the Mahāyāna schools. At first its centre was in the Mathura district, but in Asoka's reign and afterwards it moved into north-west India, where, above all, Kaśmīra was considered the centre of orthodoxy. Against this new sub-school, the Sarvāstivāda of Gandhāra and Parthia to the west of it, was called the western school. Later on, the influence of Sarvāstivāda permeated far into the districts of central Asia and still farther into China and Japan. In the other direction, it went into the South Islands (Sumatra and Java) by way of Burma and Indo-China.

2. THE SEVEN ABHIDHARMA BOOKS AS THE FUNDAMENTAL ABHIDHARMA OF THE SARVĀSTIVĀDA: These seven books are all extant in Chinese translation, but in the Tibetan version there exists only the *Prajñaptiśāstra* while the Sanskrit originals have been lost. Authors have been attributed to the seven books, but the Chinese tradition according to Hsüan-tsang and the Sanskrit and Tibetan versions disagree with regard to the ascription of the authorship of most of them. The seven Abhidharma books and traditional authors may be thus listed: (1) The Saṅgītiparyāya

(Ch. Śāriputra; Skt. and Tib. Mahākauṣṭhila); (2) The Dharmaskandha (Ch. Maudgalyāyana; Skt. & Tib. Śāriputra); (3) The Prajñapti (Ch. Kātyāyana; Skt. & Tib. Maudgalyāyana); (4) The Vijñānakāya (all three sources: Devaśarman); (5) The Dhātukāya (Ch. Vasumitra; Skt. & Tib. Pūrṇa); (6) The Prakaraṇa (all three sources: Vasumitra); (7) The Jñānaprasthāna (all three sources: Kātyāyanīputra).

Though the authors of the first three books are not the same in the Chinese, the Tibetan and Sanskrit traditions, all the authors mentioned are the Buddha's direct disciples. If we believe in the tradition, these books must have been produced in central India on or near the middle Gangetic plain. As for the fourth book, all versions agree in attributing it to Devaśarman. The *Ku-sha-ron-ki* (倶舍論記), a commentary on the *Abhidharmakośa-śāstra* of Pu-kuang (普光), who is said to have been a pupil of Hsüan-tsang, says that Devaśarman was a man of the first century after the Buddha's parinibbāna. He was not a direct disciple of the Buddha. According to the tradition of northern Buddhism, Asoka lived about a hundred years after the Buddha's parinibbāna. Thus, chronologically, Devaśarman lived some time prior to the king. The Travels of Hsüan-tsang, *Ta-t'ang-hsi-yü-chi* (大唐西域記), vol. V, testifies that there was a big monastery in a suburb of the metropolis of the country of Viśākha, and Devaśarman wrote the *Vijñāna-kāya* in this monastery. Viśākha is identified with Sāketa, that is, Ayodhya, which also lies in central India along the Ganges and half way between Bārāṇasī and Śrāvasti. It follows then that the *Vijñāna-kāya*, too, was probably produced before the Sarvāstivāda school spread to north-west India.

Vasumitra, author of the *Dhātukāya* and the *Prakaraṇa* according to the *Ku-sha-ron-ki* (倶舍論記 vol. I), lived in the early part of the fourth century after the Buddha's death. He probably lived about a hundred years after Asoka. Hsüan-tsang's Itinerary (vol. II) says that Vasumitra wrote the *Dhātukāya* and the *Prakaraṇa* near Puṣkaravatī in the Gandhāra district. It may, therefore, be inferred from this that these two books were produced *after* the Sarvāstivāda school moved to north-west India. 'Kātyāyanīputra, author of the final book, the *Jñānaprasthāna*', according to Hsüan-tsang's Itinerary (vol. IV), 'wrote the treatise at Tamasāvana Temple, five hundred *li* south-west of Cinavati, in the fourth century after the Buddha's death'. Tamasāvana is supposed to be somewhere near modern Delhi. The fact that the book was produced in the east, i.e., in central India and not in the north-west, is also mentioned in the *Mahāvibhāṣā-śāstra* (vol. V). We may presume, therefore, that most of the seven treatises were produced in central India, before the Sarvāstivāda school began to flourish in north-west India.

These seven treatises may be divided into three groups: early, middle and late, according to their doctrinal contents and their form of expression. The first three, the *Saṅgītiparyāya*, the *Dharmaskandha* and the *Prajñapti*, come under the first group. The next two, the *Vijñāna-kāya* and the *Dhātu-kāya*, come into the middle group, while the last two, the *Prakaraṇa* and the *Jñānaprasthāna*, belong to the late group.

A. *Early Abhidharma.* From the fact that the first three treatises are all attributed to the immediate disciples of the Buddha, such as Śāriputra, Maudgalyāyana, Mahākauṣṭhila or Kātyāyana, we should infer that even if they were not the actual authors, early Abhidharma was developed from the method of discourse practised by those disciples. They were versed in Abhidharma and they were described as the authors of these books because their discourses provided the prototype for them.

In early Abhidharma what was originally meant by the word Abhidharma was the method of discourse, that is, the exposition of the sūtra as the law and its systematisation. Of the various kinds of Abhidharma, early Abhidharma alone was directly connected with the *Āgama* (*Nikāya*). The Abhidharma of later development gradually detached itself from the sūtra and developed doctrines and discourses of its own. At first the various schools had much resemblance and close correspondence to one another, but as time went on, they drifted apart till they showed great difference and discrepancy in their doctrinal contents and their forms of expression.

The *Saṅgīti-paryāya* is, as mentioned before, a collection of technical terms, arranged in numerical order (from one to eleven) in exactly the same manner as that of the *Saṅgīti-sūtra* of the *Dīrgha Āgama* (*Dīgha Nikāya*). The items contained in this book are more numerous than those of the *Saṅgīti-sūtra*. The definitions and expositions are more elaborate and minute; and what may be called abhidharmic definition has been adopted.

The *Dharma-skandha* is a collection of important doctrines and theories of the early Buddhist period, as found in the *Āgama*. They deal with the precepts and faith of the lay people, such as the *pañca sikṣāpadāni* (the laymen's five precepts), *catvāro śrotāpattyaṅgā* (the constituent parts of the lower stage of conversion) and *catvāro avetya-prasāda* (the four kinds of perfect faith); matters concerning the practice and enlightenment of disciples who are members of the Order, such as four *śrāmaṇya-phala* (the fruits of the life of the recluse), the four *abhijñā-pratipat* (knowledge and practice), the four *ārya-vaṃśa* (noble lineage), four *samyak-prahāṇa* (right exertions), four *ṛddhipāda* (bases of psychic power), four *smṛti-prasthāna* (application of mindfulness), four *ārya satya* (noble truths), the noble eightfold path, the four *dhyāna* (tranquillity), the four *apramāṇa* (boundless meditations), the four *ārupya samāpatti* (attainment of formless meditation), the four *samādhi-bhāvanā* (practice of meditation) and the seven *bodhyaṅga* (factors of wisdom); those dealing with the fundamental theory and doctrine of Buddhism, such as miscellaneous vices (*kṣudrakavastu*, *kleśa*), the 22 controlling powers, the 12 sense organs and objects, the five *skandha*, the various elements of the world (*bahu-dhātu*) and the theory of twelve causes. In the simple exposition the final authority was sought in the *Āgama* (*Nikāya*) and the passages from the sūtra are expatiated in detail or systematically theorised after the manner of abhidharmic definition and explanation.

The *Prajñapti* in the Tibetan translation consists of three concepts (*prajñapti*) of *loka* (world), *hetu* (cause) and *karma* (action). But the *hetu-prajñapti* alone is translated into Chinese (因施設). The *prajñapti* (Pali : *paññatti*) is a sort of popular creed. For instance, the *hetu-prajñapti* describes the causes of the seven treasures of the *cakravarti-rājā* (the universal monarch). It also describes the fortunate signs and excellent aspects of the Buddha ; the causes of various evil desires and the practice of virtues among all sentient beings ; the causes of the *bhājana-loka* (or the physical world, that is, land and vegetation) ; the causes of various forms of physical and mental phenomena. Many sūtras from the *Āgama* are quoted as authority. The explanations are plain and simple. They are entirely irrelevant to the fundamental doctrine of Buddhism expounded in the *Saṅgīti-paryāya* or the *Dharma-skandha*. The *loka-prajñapti*, which is wanting in the Chinese translation, expounds the genesis and destruction of the world in the same manner as in the *Aggañña Suttanta* of the *Dīgha Nikāya*. The cosmogony of the *loka-prajñapti* is a development of that expounded in the Chinese *Loka-utsthāna-sūtra* of the *Dīrgha Āgama*, which describes the worlds of the gods, human beings, demons and so forth. Such a theory is a popular creed which has nothing to do with the primary doctrine of Buddhism. Yet the *Prajñapti*, like the *Saṅgīti-paryāya* and the *Dharma-skandha*, draws authority from the texts of the *Āgama* and explains them or arranges and unifies them. In this respect, these three Abhidharma books of the early period have the same character.

B. *Abhidharma of the middle period*. In the early Abhidharma the various schools, if we closely examine them, had some sectarian character of their own, but as a whole the Abhidharma schools of the early period had much similarity with one another. There was little that clearly distinguished each school. In the Abhidharma of the middle period, however, we find characteristics which distinguish them from each other. Let us examine the *Vijñāna-kāya-śāstra* and the *Dhātu-kāya-śāstra*, which are Abhidharma books of the Sarvāstivāda school of the middle period.

The *Vijñāna-kāya* clearly expressed for the first time the thought of "the real existence of phenomena in the three states of time". It was in contrast to the proposition of Maudgalyāyana (who belonged to another school and was presumably not the Buddha's famous disciple of the same name) that what exists at the present moment really exists, but that the existence of the future and the past is an appearance and not a reality, a view that was evidently held by the Mahāsaṅghika school and later on also by the Sautrāntika school. The Sarvāstivāda philosophers on the other hand maintained that not only the present, but the past and future phenomena also have real existence (as an entity) throughout the three states of time. The *Vijñāna-kāya* clearly asserted the real existence of phenomena in the three states of time. Yet, the idea of the everlasting existence of entity was not so clearly asserted. This idea was expressed in detail in the *Jñāna-prasthāna*, an Abhidhama book of the later period, and its commentary, the *Mahāvibhāṣā-śāstra*. But, in order to admit the real existence of phenomena in the three states of time, the real existence of entity must be presupposed as its logical basis. Therefore, we must take for granted that the idea of entity had been presumed in the *Vijñāna-kāya* though we find no such term or idea as 'everlasting entity' in it. Moreover, the assertion of the Pudgala-vādins of the Vātsīputrīya school that there exists *pudgala*, which keeps karma going on, is, in the *Vijñāna-kāya*, contrasted with the Sarvāstivādins' non-ego theory that there exists no such thing as *pudgala*. Inasmuch as the real existence of phenomena in the three states of time and *anātma-vāda* (non-ego theory) constitute the cardinal points of the Sarvāstivāda doctrine, the *Vijñāna-kāya*, which emphasised these two points, laid the theoretical foundation of the school. Of course, the arguments adduced were still so primitive that they had to be developed further and expatiated in detail in the later Abhidharma books. In addition to these arguments, we find the four *pratyaya* theory described in this book. The four *pratyaya* (conditions) are *hetu* (direct cause or subject) *-pratyaya*, *ālambana* (object)*-pratyaya*, *samanantara* (immediate) *-pratyaya* and *adhipati* (additional or assistant) *-pratyaya*. The book was the first to describe this theory.

The *Dhātu-kāya* is concerned with mental attributes, while the subject-matter of the *Vijñāna-kāya* was the mind itself. *Dhātu* here means elements which constitute the attributes of the mind. *Kāya* means group. Therefore, *Dhātu-kāya* means a group of attributes which constitutes the mind itself. Mental attribute is called *caitasika* (or *caitta*) in Buddhist terminology. Though the word or concept of *caitasika* (Pali : *cetasika*) was found in the early Abhidharma books, it had not been systematically discussed. In the *Dhātu-kāya*, however, partitive actions of the mind are classified as follows : ten *mahābhūmika dharma*, ten *kleśa-mahābhūmika dharma*, ten *upakleśa bhūmika dharma*, five *kleśa*, five *dṛṣṭi*, five *dharma*, six *vijñāna-kāya*, six *sparśa-kāya*, six *vedanā-kāya*, six *saṃjña-kāya*, six *saṃcetana-kāya* and six *tṛṣṇa-kāya*. Of these groups, those which follow the five *kleśa* were already mentioned in the *Āgama* (*Nikāya*). But in this book they are explained more minutely and each group is clearly defined. The method of definition is the one developed from that of the early Abhidharma. On the other hand, the ten *mahābhūmika-dharma*, the ten *kleśa-mahā-bhūmika-dharma* and the ten *upakleśa-dharma* appear for the first time in this book. This classification was a forerunner of later classifications of *caitasikas*. Of course, not all *caitasikas* are comprised in it, nor is the classification complete. And no attempt has been made in this book to discuss *caitasikas* as a whole. For we find six *vijñāna-kāya* included here, which, from the later point of view, ought to be considered as mind itself.

C. *Abhidharma of the late period. The Prakaraṇa-śāstra* and the *Jñāna-prasthāna-śāstra* belong to the Abhidharma of late period. Chinese tradition makes Vasumitra the author of both the *Dhātukāya* (阿毗達磨界身足論) of the middle Abhidharma and the *Prakaraṇa* (衆事分阿毗曇論)

of the late period. But between these two books we find some traces of development and change. The same problems are treated differently. The *Dhātukāya* introduced the problems and gave some kind of solution. The *Prakaraṇa* re-examined them and gave other solutions. This was an epoch-making development. For instance, it was in the *Prakaraṇa* that existing things were first grouped into five categories: *rūpa* (matter), *citta* (mind), *caitasika* (mental attributes), *cittaviprayukta* (various kinds of power which move mind and matter) and *asaṃskṛta* (unchangeable, unconditioned). We may say that the rationalistic approach, unique to the Abhidharma, began with this five-member classification. Hitherto, existing things were classified into the five *skandha*, twelve *āyatana*, eighteen *dhātu* or four *smṛtiprasthāna*. These classifications had been in use from the time of original Buddhism. The aim was to classify all things in such a way as to perceive their impermanence, unsatisfactoriness, painfulness and non-entity, with the purpose of achieving the Buddhist goal of Nirvāṇa. But these old classifications were inadequate to examine all things as a whole, objectively and rationally. It was to remove this defect that the five-member division was laid down in the *Prakaraṇa*. The classification is set forth in the first part of the book and each member is fully explained. Then, concerning the ten forms of wisdom, the relation of distribution and subordination of the old classifications (into five *skandha*, twelve *āyatana* and eighteen *dhātu*, &c.) with one another is explained. Next comes the discussion of the items from ten *mahābhūmika-dharma* to the six *vedanā-kāya*, which were discussed in the *Dhātukāya*, and the five *skandha*, twelve *āyatana* and eighteen *dhātu*. In the *Dhātukāya* the mental attributes were classified into ten *mahābhūmika-dharma*, ten *kleśa-mahābhūmika-dharma* and ten *upakleśabhūmika-dharma*: thirty in all, a new classification. In the *Prakaraṇa* the classification was further expanded and the ten *kusalamahābhūmika dharma* were added to make forty attributes altogether. Moreover, all the subjects, from one dharma to ten dharma, which were treated in the *Saṅgīti-paryāya* are dealt with more fully and the topics, from the five precepts to the twelve links of causation, are considered more deeply. And *anuśaya* and *kleśa* are classified into ninety-eight groups. This constitutes a new classification. To summarize, in the *Prakaraṇa* the doctrines explained in the Abhidharma books of the early and middle periods are all brought together and developed further into a sort of completion. This book seems to have been considered the most important of the fundamental Abhidharma books of the Sarvāstivāda school. There are two complete Chinese translations. Each of the eight chapters of the book seems to have been used as a separate text. In the oldest Chinese versions made in the middle of the second century A.C., we find that three chapters were separately translated; of these two are still extant. A commentary to the first chapter was written by Dharmatrāta in the fourth century and translated into Chinese (五事毗婆沙論).

The last śāstra, the *Jñāna-prasthāna*, treating the Abhidharma topics as a whole, is called the *kāya-śāstra* (the trunk-treatise), while the other preceding books treat them partially and are called the *pāda-śāstra* (the limb-treatises). In this book, all the topics discussed in the Sarvāstivāda school are treated as a whole, in the eight chapters of *kṣudraka* (miscellany), *saṃyojana* (fetters), *jñāna* (wisdom), *karma* (action), *mahābhūta* (four elements of matter), *indriya* (controlling principles), *samādhi* (meditation) and *dṛṣṭi* (view). The doctrines expounded are so extremely technical and concise that they are very difficult to be understood by those who are not well versed in the doctrines and the methods of the Abhidharma. The arrangement of the eight chapters and the division into paragraphs in each chapter lack unity and systematic thought. Consequently, there was difference of interpretation among professorial thinkers, though the book was highly esteemed as a valuable text-book for students of philosophy. These diverse interpretations were later collected in the famous commentary, the *Mahāvibhāṣā-śāstra*.

3. THE ŚĀRIPUTRA-ABHIDHARMA-ŚĀSTRA exists only in a Chinese translation (舍利弗阿毗曇論). The school to which it belonged is unknown. Nor is there any authentic tradition regarding its origin. Nāgārjuna attributes the authorship of this text to a Vātsīputra but a tradition from Hsüan-tsang says that it belonged to the Sammitīya school. Vātsīputra here may imply a Vātsīputrīya, but the *pudgala-vāda* (ego-doctrine), which was allegedly the basic view of the Vātsīputrīya school, is not expounded in this book. There is a statement in a Chinese Buddhist book (出三藏記集 Chusan-tsang-chi-chi, vol. III) of the early sixth century, where Vātsīputra is regarded as a person of the Mahāsaṅghika school. It is not improbable that Vātsīputra was another name for the Mahāsaṅghika school, because the Mahāsaṅghika school was first founded by Vātsīputra (Pali: Vajjiputta) monks. Also, we find mentioned in this book the doctrine of "the innate purity of mental nature and acquired contamination of evil desires" and the doctrine of the nine *asaṃskṛtas* (unconditioned). both of which are said to be the view of the Mahāsaṅghika. Moreover, the doctrines of the Sammitīya school are not well known. In the *Kathāvatthu*, twenty-two views are mentioned as those of the Sammitīya school. There is no positive contradiction between these twenty-two views and those which are asserted in this book. In some points, these two books agree with each other. For example, in both texts *vijñapti* (expressed force), *avijñapti* (unexpressed force) and *śīla* (behaviour, discipline) are included in *rūpa* (matter). In this respect, we find that this text represents the views of both Sammitīyas and Mahāsaṅghikas. Probably, an Abhidharma of a certain sub-sect of the Sammitīya school came to be tinged with Mahāsaṅghika tendencies. For the Sammitīya school was very eclectic.

The *Śāriputra-abhidharma-śāstra* contains, as it were in a single book, nearly all the contents of the seven Abhidharma books of the Sarvāstivādins and of Pali Buddhism. Consequently, it contains materials which belong to all three periods, the early, the middle and the late. But, the book is generally simpler and more primitive than those of other schools. It consists of four parts:

praśna-bhāga (section dealing with questions), *na-praśna-bhāga* (the non-question section), *saṅgraha-samprayoga-bhāga* (section on assimilation and association) and *prasthāna-bhāga* (?) (section on origins). The second bhāga belongs to the early period and the first to the middle period, while the third and fourth section belong to the period from the middle to the late Abhidharma. The second section, *na-praśna-bhāga*, is similar to and corresponds with the *Prajñapti*, the *Saṅgītiparyāya* and the *Dharma-skandha-śāstra* of the Sarvāstivāda school. The section which describes various *dhātu*, *karma*, *pudgala* and *jñāna* corresponds to the *Prajñapti-śāstra*, and that which deals with *pudgala* corresponds to the Pali *Puggala-paññatti*. The *Nidāna-varga*, the *Smṛtiprasthāna-v.*°, the *Samyakprahāṇa-v.*°, the *Ṛddhipāda-v.*°, the *Dhyāna-v.*°, the *Mārga-v.*°, the *Kleśa-v.*°, and other Vargas of the second part deal with *pratītya-samutpāda* (chain of causes) and evil desires, &c., in the same manner as in the *Dharmaskandha-śāstra* and the *Saṅgītiparyāya-śāstra*. Here the text resembles also the Pali *Vibhaṅga*. In short, in the *na-praśna-bhāga*, as in the Abhidharma of other schools, quotations from the *Āgama* (*Nikāya*) are re-arranged and interpreted. The chapters of the latter half of the fourth section, the *prasthāna-bhāga*, may be regarded as belonging to the early stage.

In the first part, *praśna-bhāga*, are explained important Buddhist doctrines such as the five *skandha*, the twelve *āyatana*, the eighteen *dhātu*, the four *satya*, the twenty-two *indriya*, the seven *bodhyaṅga*, the three *kuśala-mūla*, the three *akuśala-mūla*, the four *mahābhūta*, &c. And the explanation is followed by a thorough examination of each item, to clarify its scope and range. This method of exposition is called *pañha-puccha* (*praśnapṛccha*) and constitutes one of the characteristics of the middle Abhidharma. The Sarvāstivāda school adopted this method in their *Prakaraṇa-śāstra* while the Pali Abhidhamma did the same in its *Vibhaṅga*. The third part, *saṅgraha-samprayoga-bhāga*, describes the inclusive classification of all things and the association of mental attributes. This method is adopted in the *Dhātukāya* and the *Prakaraṇa-śāstra* of the Sarvāstivādins. A similar method can be found in the *Dhātukathā* of Pali Buddhism. It belongs to the Abhidharma of the period later than the middle period. Lastly, the fourth part, *prasthāna-bhāga*, deals with the ten *pratyaya* and the ten *hetu* in the first half, while the latter half belongs to the early period. This section resembles the *Paṭṭhāna* of Pali Buddhism which treats of the twenty-four *paccaya* (*pratyaya*, conditions).

4. THE ABHIDHARMA OF THE AGE OF COMMENTARIES AND MANUALS. A. *The compilation of the Mahāvibhāṣā-śāstra :* This book which is a commentary of the Sarvāstivāda school is considered to have been compiled in the reign of king Kaniska, i.e., first or second century A. C., or a little later. Between the establishment of fundamental Abhidharma books and the production of this commentary, there was a considerable space of time, during which the Abhidharma doctrine of this school made great progress. The results of the progress were embodied in the commentary. The *Mahāvibhāṣā-śāstra* gives us the doctrine of the various Buddhist schools, headed by the Sarvāstivāda school in north-west India, till about the second century. This book exists now only in a Chinese translation (阿毗達磨大毘婆沙論) and among philosophers mentioned in it the first is Kātyāyanīputra, author of the *Jñānaprasthāna-śāstra*. Others mentioned include Pārśva, who flourished in the period of the compilation of the great commentary, and the four great philosophers of the time : Vasumitra (different from the author of the *Prakaraṇa*), Dharmatrāta (different from the author of the *Samyukta-abhidharma-hṛdaya-śāstra* of the 4th century), Śrīghoṣaka and Buddhadeva. Even if these authors were not directly concerned with the compilation of the commentary, as tradition says, their views had great influence upon it and they are frequently quoted. Above all, Vasumitra's views were most highly esteemed as they represented the orthodoxy of Kaśmīra. We find in this book the following appellations : the Kaśmīra philosophers, the great western teachers, the great Gandhāra teachers, the foreign masters, the old ābhidharmikas and the new (present) ābhidharmikas. These local and chronological designations show that the Sarvāstivāda school had spread far and wide chronologically as well as geographically. Besides those mentioned above, among other philosophers whose views are represented in this book, are Buddharakṣa, Ghoṣa-varman, Vāmalabdha, Jīvala, Saṅghavasu, Kṣemadatta, Pūrṇayaśas, Vaśpa, Dharadatta, and Dharmanandin. They were, perhaps, the philosophers of the Sarvāstivāda school. The place and time of their activities, however, are unknown. Probably some of them flourished at the time of the compilation. But most of them lived earlier and their works had survived or they were quoted in some other books. Besides the seven fundamental Abhidharma books, the works directly quoted in this book are the Acquired-wisdom-śāstra and the Innate-wisdom-śāstra. The latter is said to have been written by Śrīghoṣaka, but is not extant today. At any rate, from the number of these philosophers and the extensiveness of philosophies, we can see how greatly the Abhidharma study of the Sarvāstivāda school flourished in north-west India about the beginning of the Christian era.

The various views on Abhidharma philosophy quoted in the Great Commentary include those of the Yuktavādins, Dārṣṭāntika, Vibhajyavādins, Eka-citta-santāna-vādins, southern Yogācāra, northern Yogācāra, universal Yogācāra and so forth. Other schools are also mentioned, e.g., the Dharmaguptaka, Mahīśāsaka, Mahāsaṅghika, Vātsīputrīya, Kāśyapīya, Sthaviravādins, Sautrāntika and others. Further, schools outside Buddhism, such as the Sabdavādins, Sāṅkhya, Vaiśeṣika, Hetuvidyā, Anya-tīrthaka and others are also mentioned together with their doctrines. Of these, the Yuktavādins represent the standpoint of the Sarvāstivādins, and the Vibhajyavādins belong to the Sthaviravāda group or to a certain branch of the Mahāsaṅghika whose views are opposed to those of the Sarvāstivādins. The Dārṣṭāntika is of Sautrāntika descent and represents the old Sautrāntika school. The founder of the Dārṣṭāntika was Kumāralāta. It is said that he had originally belonged to the Sarvāstivādins, but dissenting on grounds that the school was deviating from the sūtra (Āgama), and that too much emphasis was being laid on the Abhidharma, he established the Sautrāntika, which made the sūtra the criterion of speculations. Some of the Sarvāstivāda scholars, such as Buddhadeva, had views very closely similar to those of the Dārṣṭāntika.

B. *The Production of Manuals:* The Great Commentary was voluminous and contained as many as one hundred thousand verses (namely three million and two hundred thousand syllables). This work, which was originally a commentary on the *Jñānaprasthāna*, comments on the eight chapters of the *śāstra*, one by one. The eight chapters, however, have no doctrinal connection with one another. The same applies to the sections of each chapter. Accordingly, even if the chapters and sections are annotated, the theoretical system is not clarified. Moreover, digressions from the main subject, often inserted in the comments, produce complication and confusion. The Great Commentary, comprising all the doctrines and theories of the time in great detail, is very rich in source materials. But it has no unity whatever as a whole. There is no coherent system. It is of great use to specialists already versed in the various doctrines, but very hard for beginners to understand. To remove the drawback, there arose a movement to abbreviate it and another to give it a doctrinal system. As a result, many abridgements and manuals were produced. And the philosophy of the Sarvāstivādins was greatly advanced by those manuals. The following is the list of such manuals existing in Chinese translation: The *Abhidharma-hṛdaya-śāstra* (阿毗曇心論) 4 vols. by Dharma-śrī; the *Abhidharma-hṛdaya-sūtra* (阿毗曇心經) 6 vols. by Upaśānta; the *Saṃyukta-abhidharma-hṛdaya-śāstra* (雜阿毗曇心論) 11 vols. by Dharmatrāta; the *Abhidharma-kośa-śāstra* (阿毗達磨俱舍論) 30 vols. by Vasubandhu; the *Abhidharma-nyāyānusāra-śāstra* (阿毗達磨順正理論) 80 vols. by Saṅghabhadra; the *Abhidharma-kośa-samaya-pradīpikā-śāstra* (阿毗達磨藏顯宗論) 40 vols. by Saṅghabhadra.

The *Abhidharma-hṛdaya-śāstra* was produced about 200 A.C. The others followed it chronologically and the *Kośa-śāstra* was produced in 350 A.C. while the *Nyāyānusāra-śāstra* was of a later date.

The contents of the Great Commentary are condensed into 250 verses in the *Abhidharma-hṛdaya-śāstra*. Dharmaśrī himself gives simple explanations of these verses. The book was very concise and many expository works were written on it. The *Saṃyukta-Abhidharma-hṛdaya-sūtra* and the *Saṃyukta-abhidharma-hṛdaya-śāstra* were among them. Besides these, many others which are no longer extant are believed to have been written. The *Abhidharma-hṛdaya-sūtra* is, as it were, an *Abhidharma-hṛdaya-śāstra* to which 350 verses more were added and explanations given of them. The book has considerable unity and seems to have been studied extensively both in India and China. The P'i-t'an-tsung (毗曇宗), the Chinese Abhidharma sect, was established mainly on the doctrines of the *Saṃyukta-abhidharma-hṛdaya-śāstra*.

The three books above-mentioned are almost identical in their constitution, except that the last-mentioned book has one chapter inserted as supplement. Yet in the details of doctrine there is some difference and development among them. In some points they disagree with the Great Commentary. To sum up, the *Abhidharma-hṛdaya-śāstra* and the *Abhidharma-hṛdaya-sūtra*, not adhering to the orthodox Sarvāstivāda, belonged to the Sarvāstivāda of Gandhāra in the west and sometimes adopted the doctrines of the Sautrāntika and the Dharmaguptaka school. The *Saṃyukta-abhidharma-hṛdaya-śāstra*, on the other hand, shows considerable affinity with the orthodox schools and has a great deal in common with the Great Commentary. This book is said to have been written near Puṣkaravatī in Gandhāra.

The *Saṃyukta-abhidharma-hṛdaya-śāstra*, coherent in its doctrinal system and rather elaborate in its explanation, had been considered very useful as a text book of the Abhidharma. But its system imitated that of the *Abhidharma-hṛdaya-śāstra* and its arrangement was far from complete. To remove these drawbacks, Vasubandhu wrote the *Abhidharma-kośa-śāstra*, a treatise with a complete system. Vasubandhu seems to have used the *Saṃyukta-abhidharma-hṛdaya-śāstra* as a model. But, he wrote 600 entirely new verses (*kārikā*) quite independent of the 600 verses of the *Saṃyukta-abhidharma-hṛdaya-śāstra*, and gave explanations of them. Comparing the contents of the two books chapter by chapter, we have the following result:

Saṃyukta-abhidharma-hṛdaya-śāstra (596 verses)			*Abhidharma-kośa-śāstra* (600 verses)	
Dhātu	52..		Dhātu	44
Saṃskāra	44			
			Indriya	74
			Loka	99
Karma	75..		Karma	131
Anuśaya	60..		Anuśaya	69
Pudgala-mārga	54..		Pudgala-mārga	83
Jñāna	51..		Jñāna	61
Samāpatti	43..		Samāpatti	39
Sūtra	69	included in Indriya of *Kośa-śāstra*		
Kṣudraka	51			
Vicaya (?)	71			
			Pugdala-viniśćaya	0
Śāstra (?)	26			

The above table shows that the *Kośa-śāstra* consolidated the system of the *Saṃyukta-abhidharma-hṛdaya-śāstra* still further and defined the doctrinal system of the Sarvāstivāda school. The system is as follows:

1. *Dhātu :* the substance of all things (five skandha, twelve āyatana, eighteen dhātu) 2. *Indriya :* the function of all things (twenty-two indriya, six causes, four conditions, &c.)		1. Outline of the doctrine	I. Positive assertion of the right view
3. *Loka :* actual world—sattva-loka (sentient beings) and bhajana-loka (physical world)	(1) *duḥkha-satya* (truth of sorrow)	2. Detailed exposition of the doctrine	
4. *Karma :* approximate cause of the actual world—good and evil Karma 5. *Anuśaya :* auxiliary conditions of the actual world—dormant evils	(2) *samudaya-satya* (truth of the causes)		
6. *Pudgala-mārga :* ideal world—noble paths and nirvāṇa	(3) *nirodha-satya* (truth of extinction)		
7. *Jñāna :* the cause of the ideal world—wisdom 8. *Samāpatti :* auxiliary conditions of the ideal world—meditation	(4) *mārga-satya* (truth of path)		
9. *Pudgala-viniścaya :* the theory of non-ego—basic doctrine of Buddhism			II. Negative refutation of the wrong (heretic) view

In writing the *Kośa-śāstra*, Vasubandhu did not always adopt the orthodoxy of the Sarvāstivāda of Kaśmīra. He came from Gandhāra and was full of critical spirit. He wrote what he judged to be right. He himself says he adhered to orthodoxy, but often enough he criticised the Sarvāstivādins from the standpoint of the western schools, especially the Sautrāntika.

His criticism invited counter-criticism from the orthodox scholars of Kaśmīra. Saṅghabhadra wrote the *Abhidharma-nyāyānusāra-śāstra* and refuted the assertions of the *Kośa-śāstra*. The doctrines of the Sautrāntika represented in this book are that of Śrīlāta and Rāma, Sautrāntika masters of the time. Their views represent the much developed doctrine of the later Sautrāntika which is found neither in the Great Commentary nor in the *Kośa-śāstra*. Saṅghabhadra's book gives more detailed expositions than the *Kośa-śāstra*, and is one of the most important reference books for the study of the Sarvāstivāda and the Sautrāntika doctrines. But both in this work and his other book, the *Abhidharma-kośa-samaya-pradīpikā-śāstra*, Saṅghabhadra has closely followed the system of the *Kośa-śāstra*.

After Vasubandhu, no work was produced in the Sarvāstivāda school to surpass his *Kośa-śāstra*. Most of the later works were mere commentaries on the *Kośa-śāstra*. Guṇamati, Sthiramati, Vasumitra, Dignāga, Yaśomitra, Pūrṇavardhana may be mentioned among scholars who were also commentators of the *Kośa-śāstra*. Of their works, Yaśomitra's Sanskrit commentary alone has survived, while a part of Sthiramati's concise commentary remains in a Chinese translation. Those by Yaśomitra, Dignāga and Pūrṇavardhana are extant in the Tibetan translation. It may be mentioned here that the Kośa sect of Chinese and Japanese Buddhism (the Chü-shê-tsung or Kusha-shū 俱舍宗) was established on the doctrine of the seven fundamental Abhidharma books and the Great Commentary, with the *Kośa-śāstra* as its nucleus.

We have made a survey of the doctrine and the literature of the Sarvāstivādins, as forming the main current of Buddhism of the time. Besides the works mentioned above, there was also the *Abhidharmāvatāra* by Skandhila, Saṅghabhadra's teacher. He is said to have also written a commentary on the *Prakaraṇa-śāstra*. Dharmatrāta, author of the *Saṃyukta-abhidharma-hṛdaya-śāstra* wrote the *Pañcavastu-vibhāṣā*, a commentary on the first chapter of the *Prakaraṇa-śāstra*. Skandhila's *Abhidharmāvatāra* explains phenomena in the order of the five *skandhas*. He refused to admit the standpoint of the Great Commentary as being orthodox. He esteemed rather the seven fundamental Abhidharma books. Of the works of the Sarvāstivāda school, produced about the time of the Great Commentary, Śrīghoṣaka's *Amṛtarasa-śāstra* (*A-p'i-t'an-kan-lu-wei-lun* 阿毗曇甘露味論) and Vasumitra's *Samayabheda-vyūha-cakra-śāstra* (I-pu-tsung-lun-lun 異部宗輪論) and a few others have been translated into Chinese. There are one Tibetan and three Chinese translations of the *Samayabheda-vyūha-cakra*. Besides these we have in Chinese translation a similar discourse book entitled the Tsun-p'o-hsü-mi-p'u-sa-so-chi-lun (尊婆須蜜菩薩所集論: *Ārya Vasumitrabodhisattva-saṃcita-śāstra*). These śāstras, being chronicles of the differentiation of the various schools and collections of their different views, belong to the same class as the *Kathāvatthu* of the Pali Abhidhamma. Therefore, for the study of the various doctrines, the *Samaya-bheda-vyūha-cakra-śāstra* occupies as a reference book the same place as that occupied by the Great Commentary, the *Kośa-śāstra* and the *Nyāyānusāra-śāstra*.

C. *The Manuals of the other Schools :* In the preceding section, the Abhidharma manuals of the Sarvāstivādins were the central theme. In this section, those of the other schools will be dealt with. We shall begin with the Sammitīya school, which seems to have flourished in central India. Unfortunately, not much information has come down to us about this school. Of its texts only the *Sammitīya-nikāya-śāstra* (San-mi-ti-pu-lun 三彌底部論) has been translated into Chinese. But the book is of little value. A Sanskrit manuscript of the *Abhidharma-samuccaya* of this school has now been discovered and published (q. v.).

We have a Chinese translation of the *Satyasiddhi-śāstra* (Ch' êng-shih-lun 成實論) in 16 volumes which are the manuals of the Sautrāntika school. The *Satyasiddhi-śāstra* was written by Harivarman of the same descent as Kumāralāta, reported to be the founder of the school. In this book, Āryadeva's *Catur-śataka* (the treatise in four hundred stanzas) is mentioned by name. This book was translated into Chinese by Kumārajīva in the early fifth century. From these facts we may infer that it was probably written between 250 and 350 A.C. Now, in the genealogy of the Sarvāstivāda school, Harivarman was regarded as a patriarch who was later than Nāgārjuna and Āryadeva but prior to Vasubandhu. The Vasubandhu of this genealogy is called the " senior Vasubandhu " who lived long before the Vasubandhu of the *Kośa-śāstra*. Therefore, the *Satyasiddhi-śāstra* must be considerably older than the *Kośa-śāstra*. Probably, it was produced about 300 A.C. The Sautrāntika doctrine, represented in this book, is earlier than that quoted in the *Kośa-śāstra* and the *Nyāyānusāra-śāstra* and shows affinity with the doctrine of the Dārṣṭāntika, which is mentioned in the Great Commentary as belonging to the old Sautrāntika.

According to tradition Harivarman studied the seven fundamental Abhidharma books, the Great Commentary of the Sarvāstivādins and, perhaps, the Sautrāntika doctrine. He studied also the doctrine of the five schools (including the Mahāsaṅghika) and other doctrines, ranging from the Mahāyāna teaching of Nāgārjuna and Āryadeva to the philosophies of the Sāṅkhya, the Vaiśeṣika and others. The study of this book was so prevalent in China of the sixth century that a sect based on this book was established in the country. At that time the book was claimed to be a Mahāyāna book, which claim, however, was later rejected.

The book consists of 202 chapters and discusses the four *satya* (truths) of sorrow, its causes, its extinction and the path, in that order. In the Introduction, the divergent views of the various Buddhist schools, concerning the Abhidharma, are enumerated. All discussion proceeds in the form of question and answer. The opponent-questioners express mainly the views of the Sarvāstivādins. Therefore, the book is a valuable reference work for the study of the difference between the Sarvāstivāda and the Sautrāntika.

Next, we have Ssu-ti-lun (四諦論), that is, the four volume treatise on the four *satya* in Chinese translation, which describes various views of the Buddhist schools on the four *satya*. Its author and the school to which it belonged are unknown.

The Yogācāra school too attempted to synthesise the doctrines of the Sarvāstivāda and the Sautrāntika from the Mahāyāna standpoint. As mentioned before, this school also had several manuals with titles beginning with the word *abhidharma*.

V. The Abhidharma of Southern Buddhism· What we call southern Buddhism is the Buddhism of the Sthaviravāda (Theravāda) school, with Ceylon as its centre. Almost all the materials concerning its Abhidhamma have been preserved to this day in the Pali language. There are seven fundamental Abhidhamma books in southern Buddhism and as later literature there exist the *Visuddhimagga* and commentaries on the seven Abhidhamma works, &c. These commentaries and the *Visuddhimagga* are ascribed to Buddhaghosa of the first half of the fifth century. His senior contemporary, Buddhadatta, also wrote manuals, such as the *Abhidhammāvatāra*. Then the Sthaviravāda school of Ceylon went through a period of eclipse for several hundred years. But, during this period, too, a few simple manuals were written.

The revival of Abhidhamma studies began in about the twelfth century. In particular Anuruddha's *Abhidhammattha-saṅgaha* was to the Sthaviravāda school what the *Kośa-śāstra* was to the Sarvāstivāda. Later, Abhidhamma studies proceeded mostly from this book and many commentaries and expositions of it were made. Soon afterwards, the centre of Abhidhamma study moved from Ceylon to Burma. In Burma much development has since been made. There even today, the study of the Abhidhamma is enthusiastically pursued. It constitutes the essence of Buddhist learning, and the study of Buddhism is itself called Abhidhamma.

It would be convenient to divide the course of development of Abhidhamma in Theravāda into three stages as was done in the case of northern Buddhism: (1) the seven fundamental Abhidhamma books, (2) the commentaries on the seven books and manuals, (3) their sub-commentaries. Consideration of the sub-commentaries will, however, be omitted from the present description.

1. THE SEVEN BOOKS OF THE FUNDAMENTAL ABHIDHAMMA: The abhidhamma literature of Pali Buddhism prior to the compilation of the seven books has already been discussed. The Pali books of fundamental Abhidhamma are customarily grouped in the following order: *Dhammasaṅgaṇi*, *Vibhaṅga*, *Dhātukathā*, *Puggala-paññatti*, *Kathāvatthu*, *Yamaka* and *Paṭṭhāna* or *Mahāpakaraṇa*.

As mentioned before, tradition attributes these books to the Buddha himself. But, as a matter of fact, they must have been produced during a period of two or three hundred years, beginning from the second or third century after the Buddha's death. The books may be considered in three groups according to their time of compilation: early, middle and late groups. The *Vibhaṅga*, *Dhammasaṅgaṇi* and *Puggala-paññatti* belong to the first period. The *Dhātukathā* and the *Kathāvatthu* belong to the middle period, and the *Yamaka* and the *Paṭṭhāna* to the late period.

A. *The Early Books:* In some parts of the *Dhammasaṅgaṇi* and the *Vibhaṅga* and throughout the *Puggala-paññatti*, quotations from the Nikāyas are explained and expatiated. These texts, therefore, seem to belong to the early period. It is true that the method of study found in the middle period is adopted in some parts of the *Dhammasaṅgaṇi* and the *Vibhaṅga*, but the characteristics of the early period are more prevalent in these books. So we may safely regard them as belonging to the early period.

The *Dhammasaṅgaṇi* constitutes the nucleus of the seven books. It gives detailed descriptions of *citta-cetasika-dhamma* (mind and mental attributes) and *rūpa-dhamma* (physical elements), preceded by a list of terms called *mātikā* (the matrix of discussion). The *citta-cetasika* and *rūpa-dhamma* are basic themes of the Abhidhamma. In the *Dhammasaṅgaṇi* these realities are treated from the ethical or "karmical" standpoint. The enumeration of eighty-nine *citta-dhamma* (the mind itself) and *cetasika* (attributes or concomitants of the mind) associated with each mind-consciousness shows evidently that the book should belong to the middle perid of the Abhidhamma, judging from the standard of the Sarvāstivāda and other schools. But the method of definition and explanation adopted in this book bears the characteristics of the early period. It generally proceeds analytically, dissecting existence into its ultimate constituents, which are bare impersonal phenomena. It was probably because of its importance and basic nature that the book came to be placed first in the list. This book may be compared to the *Vijñāna-kāya* and the *Dhātu-kāya-śāstra* in regard to its contents. The difference between the two was that the Sarvāstivāda Abhidharma developed theories not only on *citta* and *cetasika*, but also on *rūpa-dharma*, evil desires, training and other topics, while the Pali Abhidhamma set emphasis on the mental field and showed a special and characteristic development along that line. The difference in the modes of approach of the two schools is remarkable. The Sarvāstivādins may be described as philosophic and metaphysical, while the Pali Buddhism is scientific and psychological.

The *Vibhaṅga*, like the *Dharma-skandha-śāstra* of the Sarvāstivāda, explains important items of Buddhist doctrine, such as the five *khandha*, the twelve *āyatana*, the eighteen *dhātu*, the four *sacca*, the twenty-two *indriya*, the twelve *paṭicca-samuppāda*, the four *sati-paṭṭhāna*, the four *sammappadhāna*, the seven *bojjhaṅga*, the *ariya-aṭṭhaṅgikamagga*, *jhāna*, *kilesa*, &c. But while the *Dharmaskandha-śāstra* adopted the method of the early Abhidharma, quoting and explaining the texts of the *Āgama*, this book, besides using the method of sutta explanation (*suttanta-bhājaniya*) adopts the method of explaining items independent of the sutta in the Abhidhamma manner (*abhidhamma-bhājaniya*) and the *pañhapuccha* explanation through a hundred and twenty-two matrices of discussion (*mātikā*). These methods belong to the middle period. The work consists of a series of 18 treatises (*Vibhaṅga*), all complete in themselves, and independent of each other. Each *Vibhaṅga*, as a rule, consists of 3 parts, the sutta explanation, the abhidhamma explanation and a catechetic section by way of questions and answers. Many of the passages of *Vibhaṅga* are also found in the *Paṭisambhidāmagga* to which it has a great resemblance, in contents as well as in arrangement.

The *Puggala-paññatti* is the smallest of the seven books of the Pali Abhidhamma. There are in Pali Buddhism six *paññatti : khandha-*, *āyatana-*, *dhātu-*, *sacca-*, *indriya- and puggala-paññatti* (designation of human types). In the *Prajñapti-śāstra* of the Sarvāstivādins, the three kinds of *loka-hetu* and *karma-prajñapti* are described, as mentioned before. This book treats with the *puggala-paññatti* only. In fact, it appears somewhat out of place in the Abhidhamma, because one of the main characteristics of Abhidhamma is that it does not employ conventional terms like 'individual' (*puggala*) but deals only with ultimates. This book, however, is written in the conventional language of the suttas, and most of its contents have literal parallels in the *Aṅguttara Nikāya* and the *Saṅgīti Sutta* of the *Dīgha Nikāya*. The suttas from the Nikāya are quoted and explained concerning the various types of *puggala*. This book evidently belongs to the early Abhidhamma. The Pudgala chapter of the *Na-praśna-bhāga* of the *Śāriputra-abhidharma-śāstra* corresponds to the *Puggala-paññatti*.

B. *The Books of the Middle Period*. We have the *Dhātukathā* as a book of this period. The *Kathāvattku* will be also regarded as a book belonging to the middle period.

The *Dhātukathā* describes in 14 chapters the relation of all phenomena to groups (*khandha*), bases (*āyatana*) and elements (*dhātu*) and all inter-association of mind and mental attributes (*citta-cetasika*) with one another. This dialectic method of study, involving hundreds of questions and answers, is one of the characteristics of the middle period. The same method is adopted in the *Dhātukāya* and the *Prakaraṇa-śāstra* of the Sarvāstivāda school.

The *Kathāvatthu* is traditionally ascribed to Moggaliputtatissa, president of the Council of Pāṭaliputta. Two hundred and nineteen different doctrinal items of the various schools are enumerated in 23 chapters and refuted accordingly. The book seems to have grown gradually and most of the heretical views discussed are ascribed to various schools, some of which are later than others. The text itself makes no mention of the names of the schools. This is supplied by the commentary. In this book many texts quoted from the *Sutta-piṭaka* give authority to the argument. As far as the terminology used and the theories set forth are concerned, this book seems to belong towards the late period. Some scholars agree with tradition and accept the book as belonging to the latest period. Others make the *Paṭṭhāna* the latest book of all. The various heretical views represented in this book, the commentary says, include those of the Vajjiputtaka, the Sammitīya, the Sabbatthivāda, the Mahāsaṅghika, the Kassapīya, the Andhaka, the Pubbaseliya, the Aparaseliya, the Rājagirika, the Siddhatthika, the Gokulika, the Bhaddayānika, the Mahiṃsāsaka, the Uttarāpathaka, the Hetuvāda, the Vetulyaka (Mahāsuññavāda), &c. Some of these are northern schools known to the *Samayabheda-vyūha-cakra-śāstra* and the *Mahāvibhāṣā-śāstra*. Some are southern schools unknown to northern Buddhism. The doctrines of the various schools could be better understood by studying this book in association with texts belonging to northern schools.

C. *The Late Books*. During the early period, the various schools resembled one another in that the early Abhidhamma books defined and explained the texts of the *Nikāya* (*Āgama*) in the Abhidhamma manner, while the books of the middle period dealt with problems of classification, description and inter-subordination of things and the inter-association of mind and mental attributes. But with regard to the books of the late period, various schools came to differ in their methods of study and show little resemblance to one another. Thus, we can find little analogy between the late books of the Pali Abhidhamma and those of other schools.

The *Yamaka* discusses the problems of *saṅgaha* (classification and subordination) and *uppāda-nirodha* (appearance and disappearance) of all things, discussed pair by pair in a catechismal form. It tries to give a logical clarification and delimitation of all the doctrinal concepts as to their range and concepts. It may be described as a work of "applied logic", but much of the play upon words appears rather strange. The method, it may be said, somewhat resembles the catechism of the Vedalla in the *navaṅga-sāsana* (or Vedalla Sutta, earlier mentioned). But the catechism of the *Yamaka* is so recondite that it is almost unintelligible to beginners without deep knowledge of the Abhidhamma doctrine. In this point, the *Yamaka* resembles the *Jñāna-prasthāna*, a late book of the Sarvāstivādins, which again is too professional for beginners. Its name (*The Pairs*) is probably to be attributed to the dual grouping, of a question and its converse formulation, strictly adhered to from beginning to end.

The *Paṭṭhāna* reduces all phenomenal relations into twenty-four *paccaya* (causative conditions) and considers all phenomena from every angle with the aid of these conditions. The twenty-four *paccaya* are :—(1) *hetu-* (root-cause) *paccaya*, (2) *ārammaṇa-* (object) *p*°, (3) *adhipati-* (dominance) *p*°, (4) *anantara-* (contiguity) *p*°, (5) *samanantara-* (immediate contiguity) *p*°, (6) *saha-jāta-* (co-nascence) *p*°, (7) *aññamañña-* (reciprocity) *p*°, (8) *nissaya-* (dependence) *p*°, (9) *upanissaya-* (sufficing efficiency) *p*°, (10) *purejāta-* (antecedence) *p*°, (11) *pacchājāta-* (consequence) *p*°, (12) *āsevana-* (recurrence) *p*°, (13) *kamma-* (karma) *p*°, (14) *vipāka-* (result) *p*°, (15) *āhāra-* (support or nutriment) *p*°, (16) *indriya-* (control) *p*°, (17) *jhāna-*(meditation) *p*°, (18) *magga-* (means) *p*°, (19) *sampayutta-* (association) *p*°, (20) *vippayutta-* (dissociation) *p*°, (21) *atthi-* (presence) *p*°, (22) *natthi-* (absence) *p*°, (23) *vigata-* (abeyance) *p*°, (24) *avigata-* (continuance) *p*°. Some of these *paccaya* had already been discussed both in the *Paṭisambhidāmagga* and the *Kathāvatthu*. But this book was the first to group them into a body of twenty-four *paccaya*. Being a book of the late period, it has some resemblance to the *Śāriputra-abhidharma-śāstra*, in which ten conditions are discussed and to the *Jñāna-prasthāna-śāstra*, in which six causes are discussed. The ten conditions of the *Śāriputra-abhidharma* generally agree with some of the 24 conditions of the Pali book. As this book is the most recondite and voluminous of the seven books, it is sometimes called the Great Discourse Book (*Mahā-pakaraṇa*). Like the *Yamaka*, this book is very difficult to understand. It has, therefore, been said that he who masters this book masters all the doctrines of the Abhidhamma.

2. THE PERIOD OF COMMENTARIES AND MANUALS : A. *The Commentaries of the seven Fundamental Abhidhamma Books.* The style of the seven Abhidhamma books was very concise and sometimes so formal that they seemed dry and uninteresting. It was hard to understand the true meaning with their help alone. Such being the case, besides the books themselves, commentaries, explaining the meaning of the books, must have been handed down among the students of the Abhidhamma. The contents of the source books probably remained unaltered, while the commentaries gradually grew in size with the progress of study and the development of the doctrine. Therefore, it was only natural that various different commentaries should have appeared as the result of the differentiation of tradition and genealogy. The extant commentaries of the Abhidhamma are all ascribed to Buddhaghosa who lived in the first half of the fifth century. It is said that he consulted many old Sinhalese commentaries in order to write his own books. The old commentaries he consulted are mentioned as follows : (*a*) the *Mūla-aṭṭhakathā* (Fundamental Commentary) or the *Mahā-aṭṭhakathā* (Great Commentary), written in Sinhalese and preserved in the Mahāvihāra (Great Temple) of Anurādhapura, the ancient capital of Ceylon ; (*b*) a commentary that was preserved in the Uttara-vihāra (North Temple) of the same city, and called the *Uttaravihāra-aṭṭhakathā* ; (*c*) the *Mahā-paccarī-aṭṭhakathā* said to have been written on board a raft ; (*d*) the *Andhaka-aṭṭhakathā*, preserved at Kāñcīpura in "Āndhra" on the Indian mainland; (*e*) the *Kurundī-aṭṭhakathā*, preserved at Kurunda-velu temple in Ceylon; (*f*) the *Saṅkhepa-aṭṭhakathā* (Concise Commentary), a short commentary, probably preserved in south India.

In addition to the above list there seems to have been a commentary alluded to as the *Porāṇā aṭṭhakathā* (Ancient Commentary) or the *Porāṇā* (Ancient Masters).* Moreover, Buddhaghosa quotes not only from the *Paṭisambhidāmagga* and *Niddesa* which show Abhidhamma tendencies but also from the *Milinda-pañha* and the *Nettipakaraṇa*, &c., which appeared later than the fundamental Abhidhamma. This shows that the study of the Abhidhamma had developed considerably even before Buddhaghosa.

B. *The Mahāvihāra sect and the Abhayagiri-vihāra sect.* The six ancient commentaries mentioned above were not the monopoly of the Mahāvihāra sect. At that time, there were three sects of the Ceylon Theravāda school, which followed the teaching of Pali canon. They were the Abhayagiri-vihāra-vāsins (q. v., also known as Dhammarucika), the Mahāvihāra-vāsins and the Jetavanavihāra-vāsins (also called Sāgaliya). The monks of the Abhayagirivihāra and the Mahāvihāra were competing with each other for leadership both in learning and in monastic activity. The Mahāvihāra sect was conservative and puritanic, while the Abhaya-girivihāra sect was progressive and liberal. The Mahāvihāra excelled in observing the Buddha's precepts and faithfully preserving the sacred texts together with their commentaries.

---

* On this see s.v. PORĀṆĀ.—G. P. M.

The Abhayagirivihāra sect evidently was more active in monastic duties. This has been confirmed not only by books dealing with the history of Ceylon, but also by the travel books of Chinese monks, like Fa-hsien and Hsüan-tsang. The fact that the sacred books which were taken from Ceylon and translated into Chinese after the third century, e.g., the *Dhammapada*, the *Aṭṭhakavagga* of the *Suttanipāta*, the *Vimuttimagga*, &c., probably belonged to the Abhayagiri sect and not to the Mahāvihāra sect, proves the vast influence of the Abhayagirivāsins. The sect seems to have flourished on the Indian mainland as well as in Ceylon.

C. *Buddhaghosa, the great commentator.* According to tradition, Buddhaghosa was born near Buddhagayā on the Indian mainland and was ordained at the Mahābodhi-vihāra there, as a member of the Abhayagiri sect. There he studied the Pali Tipiṭaka, but, coming across many obscurities, went over to Ceylon for further study. He is said to have written the *Atthasālinī*, the commentary on the *Dhammasaṅgaṇi*, in his Indian days. He evidently studied the *Vimuttimagga*, which was a manual of the Abhayagirivihāra sect. Arriving in Ceylon, he perceived that the Mahāvihāra sect was superior in point of learning and that the commentaries of the sect were orthodox. The scholars of the Mahāvihāra wished to test his scholarship and, giving him a certain verse in the Nikāya, requested his interpretation of the verse. Thereupon, it is said, Buddhaghosa wrote the *Visuddhimagga*, which systematised the doctrine of the Mahāvihāra sect. Satisfied with his scholarship, the scholars of the sect provided all the materials needed by him and asked him to write commentaries on the Tipiṭaka. And he, convinced of the orthodoxy of the Mahāvihāra view, clearly declared in his commentaries that the views represented there were those of the Mahāvihāra sect and agreed with the orthodox doctrine of the Buddha. His works dealing with the Abhidhamma are the *Visuddhimagga* and the commentaries on the seven fundamental Abhidhamma texts.

The *Visuddhimagga* was, according to tradition, the first work written by Buddhaghosa after his arrival in Ceylon. In Pali Buddhism, this book contains the best explanations of the doctrine of the Abhidhamma, given minutely and coherently. In writing this book, the author seems to have followed the manner of systematisation of the *Vimuttimagga* of the Abhayagirivihāra sect. Buddhaghosa's approach resembles that of Vasubandhu of the Sarvāstivāda school, who consulted Dharmatrāta's *Saṃyukta-abhidharma-hṛdaya-śāstra*, in writing his *Kośa-śāstra*. The *Vimuttimagga*, the Pali original of which is now lost, has been translated into Chinese (Chieh-t'o-tao-lun 清淨道論). The author, Upatissa, seems to have been about a hundred years prior to Buddhaghosa. That the *Vimuttimagga* was Upatissa's work and belonged to the Abhayagirivihāra sect is mentioned in the ṭīkā (sub-commentary, i.e., Dhammapāla's *Paramattha-mañjūsā*) of the *Visuddhimagga*. The following is a comparison of the arrangement and contents of the *Vimuttimagga* and the *Visuddhimagga* :

Vimuttimagga (12 chapters)	*Visuddhimagga* (23 chapters)
1. Nidāna ..	1. Nidānakathā
2. Sīlapariccheda ..	Sīla
3. Dhutaṅga ..	2. Dhutaṅga
4. Kalyānamitta-sevanā 5. Bhāvanā-pariccheda (?) 6. Kammaṭṭhāna-pariccheda	3. Kammaṭṭhāna-gahaṇa 4. Paṭhavī-kasiṇa
7. Kammaṭṭhāna or Bhāvanāmukha (?) ..	5. Sesa-kasiṇa 6. Asubha-kammaṭṭhāna 7. Cha-anussati 8. Anussati-kammaṭṭhāna 9. Brahma-vihāra 10. Āruppa 11. Samādhi
9. Pañca-abhiññā ..	12. Iddhi-vidhā 13. Abhiññā
10. Paññā-pariccheda ..	14. Khandha 15. Āyatana-dhātu
11. Pañca-upāyā ..	16. Indriya-sacca 17. Paññā-bhūmi
12. Sacca-pariccheda ..	18. Diṭṭhi-visuddhi 19. Kaṅkhā-vitaraṇa-visuddhi 20. Maggāmagga-ñāṇadassana-visuddh 21. Paṭipadā-ñāṇadassana-visuddhi 22. Ñāṇadassana-visuddhi 23. Paññābhāvanānisaṃsa

This comparison shows that both books describe the process of reaching the goal of emancipation through training, in the order of *sīla* (discipline), *samādhi* (meditation) and *paññā* (wisdom). The two books coincide with each other in outline, but the *Visuddhimagga* deals with topics more extensively. Their doctrinal contents also coincide in general, but there is some disagreement on points of detail.

The following three commentaries on the fundamental Abhidhamma books are ascribed to Buddhaghosa: (*a*) The *Atthasālinī:* this is the commentary on the *Dhammasaṅgaṇi*. Buddhaghosa had written the *Atthasālinī* before he went to Ceylon. Probably the original was not the same text as we have now. Even the existing text shows some difference between the *Atthasālinī* and the *Visuddhimagga* and the other commentaries of Buddhaghosa. This makes possible the supposition that the book was originally written on the Indian mainland and later revised to some extent, but that it still retained some signs of the influence of the Abhayagirivihāra in its style and contents. In this book are found certain interpretations of doctrine which are not found in the other commentaries. This fact makes the book indispensable for a thorough study of the Abhidhamma. (*b*) The *Sammohavinodanī:* This commentary on the *Vibhaṅga* agrees in most of its contents with the *Visuddhimagga*. (*c*) The *Pañcappakaraṇa-aṭṭhakathā* (the commentary on the five books): The commentaries of the remaining five books of the fundamental Abhidharma have been collected into one volume, which enables one to get concrete interpretations of the doctrine.

It should be added here that, though not considered Buddhaghosa's work, the commentaries on the *Paṭisambhidāmagga* and the *Niddesa* should also be consulted in the study of the Abhidhamma. Considering that the views contained in these commentaries agree almost entirely with one another whether they are the works of other authors or of Buddhaghosa, it would appear that when Buddhaghosa wrote his commentaries he withheld his own opinions, and took all his materials from the Sinhalese commentaries. In this respect he was different from Vasubandhu, the author of the *Kośa-śāstra*. He rather resembled the author of the *Mahā-vibhāṣā-śāstra*.

D. *The other Manuals of the Doctrine.* Buddhaghosa's books were too voluminous and difficult for beginners. So there arose a need for manuals of simpler and more concise form. To meet the need several manuals of the Abhidhamma were produced in the course of five or six hundred years after Buddhaghosa's time, which period was the dark age for the Theravāda school. At a later period the following nine books came to be regarded in Burma as the representative manuals of Abhidhamma study: the *Abhidhammāvatāra*, the *Rūpārūpa-vibhāga*, the *Sacca-saṅkhepa*, the *Mohavicchedanī*, the *Nāmarūpa-samāsa*, the *Abhidhammatthasaṅgaha*, the *Paramattha-vinicchaya*, the *Nāmarūpa-pariccheda* and the *Nāmācāra-dīpaka*.

The first two books were written by Buddhadatta, a contemporary of Buddhaghosa. He wrote several manuals of the Abhidhamma and the Vinaya, based on Buddhaghosa's commentaries. His attitude was not so conservative as Buddhaghosa's, and he expressed his own opinions freely. The first book, the *Abhidhammāvatāra*, is an abridgement of the *Visuddhimagga*; written in verse it was treasured and studied as the best of its kind until, later, the *Abhidhammatthasaṅgaha* appeared. The second book, the *Rūpārūpa-vibhāga*, in prose, was intended for the use of less experienced beginners. In these books of Buddhadatta reality is classified into four groups: *citta, cetasika, rūpa* and *nibbāna*; concepts as provisional phenomena which are called *paññatti* are classified and explained. *Rūpa* and *cetasika* are further subdivided. This theory and these classifications were an innovation and did not exist even in Buddhaghosa's works. The final form was given to them later in the *Abhidhammatthasaṅgaha*.

The third book, the *Sacca-saṅkhepa*, has been attributed to Dhammapāla. To distinguish him from Mahā Dhammapāla, the greatest commentator after Buddhaghosa, the prefix *Cūḷa* is added to his name. He seems to have been a little later than Mahā Dhammapāla. This book, which is a small text in prose, is suitable for beginners and contains no new doctrinal developments or characteristics. Mahā Dhammapāla, besides writing commentaries on several suttas of the *Khuddaka Nikāya*, is said to have written the *Paramattha-mañjūsā*, a sub-commentary (*ṭīkā*) on Buddhaghosa's *Visuddhimagga*, and the *Paramatthappakāsinī*, a sub-commentary on Buddhaghosa's commentaries on the seven books of the Abhidhamma. His work is very useful for those who wish to study the *Visuddhimagga* in detail. Mahā Dhammapāla, too, thus rendered great service in the elucidation of the Abhidhamma.

The fourth book, the *Mohavicchedanī*, is a work by a Sinhalese writer named Kassapa. The fifth book, the *Nāmarūpa-samāsa*, is also called the *Khema-pakaraṇa* (Khema's treatise). The exact period of these authors is unknown, but they were probably contemporary with Cūḷa-Dhammapāla. These are small books meant for beginners and show no originality.

The three books (from the sixth to the eighth in the list) were written by Anuruddha. The period of his literary activity is also unknown. Judging from the fact that the language of these texts contains Sanskritised Pali words and also the fact that sub-commentaries to these texts were written in the latter half of the twelfth century, it may be said that these three books were produced during the eleventh century or the first half of the twelfth century, when the Pali language began to be influenced by Sanskrit. The *Abhidhammatthasaṅgaha* is the most authoritative of these three texts. In this short manual, the Abhidhamma doctrine of the Mahāvihāra sect is very cleverly condensed. The book is by itself too concise and difficult for those who have had no special training. But various commentaries have been written on it. In the study of the Pali Abhidhamma of later times, this book and its commentaries have been indispensable guides to this day. The whole book is coherent and systematic. The classification and enumeration of *cetasika* (mental attributes) and *rūpa* (material things), the explanation of *paññatti* (concepts), &c., have been finalised in this book. The book may be said to represent the highest peak of the doctrinal development of Abhidhamma. The position of this book is analogous to that of the *Kośa-śāstra* in the Sarvāstivāda school. The most famous commentary on this book is the *Abhidhammattha-vibhāvanī* by Sumaṅgala of about the eleventh or twelfth century. The seventh and the eighth books of the list, both written in verse, were intended for beginners, but were not regarded as highly as the *Abhidhammattha-saṅgaha*.

The ninth book is the work of Saddhammajotipāla, a Burmese monk. His Burmese name was Chapaḍa. He went to Ceylon for study towards the close of the twelfth century and received ordination there.* Chapaḍa introduced the Sinhalese Order into Burma. At that time the Mahāvihāra sect was in full power both in the study of doctrine and in monastic activity. After a stay in Ceylon of ten years, Chapaḍa returned to Burma, bringing with him Sinhalese Buddhism and various literary materials connected with it. Thus the foundation of the Abhidhamma study was laid in Burma. Besides the *Nāmācāra-dīpaka*, Chapaḍa wrote also the *Visuddhimagga-gaṇṭhipada*, which gives explanations on difficult words of the *Visuddhimagga*, &c. Thereafter, the seat of Abhidhamma study moved from Ceylon to Burma and continues so to this day.

KŌGEN MIZUNO.

ABHIDHARMA-MAHĀVIBHĀṢĀ, a śāstra (text) (Taishō, No. 1545, 200 fascicules) compiled by 500 Elders of north India, and translated into Chinese by Hsüan-tsang of the T'ang dynasty; it is sometimes simplified as *Mahāvibhāṣā* or *Vibhāṣā*. It belongs to the thesaurus of discussions on which the Sarvāstivāda school of Buddhism relied. By interpreting on a very broad scale the meanings of all dharmas and by thoroughly exhibiting the theories of various schools then existing, this śāstra furnishes detailed commentaries on the *Jñānaprasthāna* written by Kātyāyanīputra.

Jñānaprasthāna is the basic canon of the Sarvāstivāda, one of the twenty schools of Theravāda Buddhism. Together with the *Saṅgītiparyāya*, the *Dharmaskandha*, the *Prajñapti*, the *Vijñānakāya*, the *Prakaraṇa-pāda* and the *Dhātukāya*, it makes up the seven principal śāstras of the Sarvāstivādins. In the 1st fascicule of the 俱舍論記 (*Notes on the Abhidharma-kośa*, written by P'u-kuang 普光), there is this passage: "of these śāstras, the *Jñānaprasthāna* stands foremost for its comprehensive doctrines. This is why the śāstra-writers of succeeding ages say that the other six śāstras are legs while *Jñānaprasthāna* constitutes the body itself." Evidently this śāstra was generally regarded of old as the representative work expounding the Sarvāstivāda doctrines. Continuous studies were made on it by the Sarvāstivāda scholars who held leading positions in the circle of thinkers of north India at that time, each propounding his own well-founded ideas and broadly disseminating them, and the *Mahāvibhāṣā* is the colossal encyclopaedic work encompassing all these different commentaries on *Jñānaprasthāna*. The title *Mahāvibhāṣā* implies three notions, i.e., comprehensiveness, excellence and variety of explanations. As is remarked in the *Notes on the Abhidharma-kośa-śāstra* (fasc. i): "It is said to be comprehensive because it covers the vast differentiation of tenets; to be excellent because it affords excellent treatment on all sorts of theories; to be various because it presents different views conceived by the 500 arhats on the *Jñānaprasthāna*. On account of these three notions, it is fit to preserve the Sanskrit name by transliteration." This shows that this śāstra is held as a canonical treasure of the Sarvāstivādins.

The cause and circumstance for the compilation of this śāstra, as is mentioned by Hsüan-tsang in his *The Record of Western Countries of the Great T'ang Dynasty*, fasc. iii, may be thus summed up: About four hundred years after the Buddha's Nirvāṇa, Kaniṣka, king of Gandhāra, became an ardent supporter of Buddhism. Perplexed at the diversity of schools and differences of opinions within the Buddhist community, he consulted with Pārśva, on whose advice he built a monastery in Kaśmīra and convoked a council of 500 well-known arhats, with Vasumitra as the president, to undertake the work of compiling the Tripiṭaka. First of all, the *Upadeśa-śāstra* was composed of 100,000 ślokas to interpret the *Sūtra-piṭaka*; next, the *Vinaya-vibhāṣā*, a commentary on the *Vinaya-piṭaka*, was composed of another 100,000 ślokas; and lastly, the *Abhidharma-vibhāṣā*, a commentary on the *Abhidharma-piṭaka* was also composed of 100,000 ślokas. After the works were completed, they were inscribed on copper plates and deposited in a stūpa for preservation.

The commentary of 100,000 ślokas on the *Abhidharma-piṭaka* mentioned here denotes the *Abhidharmamahāvibhāṣā*, and the *Abhidharma-piṭaka* on which the commentary is written denotes the *Jñānaprasthāna*. Again, in his epilogue to the Chinese version of the *Mahāvibhāṣā*, Hsüan-tsang writes: "About four hundred years after the Buddha's Nirvāṇa, Kaniṣka, ruling over Jambudvīpa, called together 500 arhats in Kaśmīra to write commentaries on the Tripiṭaka. Of these commentaries we have obtained the *Abhidharma-vibhāṣā*, which is duly translated here." Moreover, the Tibetan record of this event (Tāranātha's *History of Indian Buddhism*, chapter 12) agrees with Hsüan-tsang in general, except to say that, in addition to the 500 arhats, 500 bodhisattvas and 500 pandits also participated in the assembly. This came to be called the Third Council. Since then, this śāstra has been recognised as a compilation by Vasumitra and the 500 arhats in Kaśmīra at the time of Kaniṣka.

But, recent investigations by modern scholars have shown that in this śāstra there are such words as: "In the past, at the time of Kaniṣka, king of Gandhāra. . . ." (fasc. 114), and such narration as: "In the past, there were two śāstra-masters of this school, one named Divira and the other Ghoṣavarman . . . . " (fasc. 129). These scholars have inferred that Pārśva, Vasumitra, Dharmatrāta, Ghoṣa and Buddhadeva do not seem to have participated in the compilation personally notwithstanding the fact that their opinions have been frequently referred to and criticised. These scholars have further maintained that this śāstra was compiled long after Kaniṣka and Vasumitra, some time in the 2nd century A.C., as a collective production of the Sarvāstivādins centering around the adherents of Kātyāyanīputra. This opinion agrees with the statement made in the *Mahā-prajñāpāramitā-śāstra*, fasc. 2, which runs thus: " Kātyāyanīputra, a Brāhmaṇa, ... composed the *Jñānaprasthāna* in eight granthas . . . . As time went on, his disciples thought that the eight granthas might not be understandable to all later learners, whereupon they compiled the *Vibhāṣā*." It also agrees with Tao-shan's 道梴 preface to the earlier Chinese version of the *Abhidharma-vibhāṣā*, in which he says, " Six hundred odd years after the Light of Śākyamuni was removed from us, 500 arhats of north India composed the *Vibhāṣā* to rectify the divergent theories." Therefore, the exact time of the compilation of this śāstra still remains a subject to be investigated.

---

* For a date of three centuries later suggested for him, see A. P. Buddhadatta Thera in *UCR. IX*, 1, pp. 69 ff. See also s.v. CHAPPAṬA.—G.P.M.

Nevertheless, the compilation of this śāstra definitely produced a profound and stimulating effect on the sphere of Indian Buddhism and contributed much to promote the position of the Sarvāstivādins' thoughts at that time. The name Vaibhāṣikas thus given to them testifies the significant relation between this śāstra and their school of Buddhism. Amidst the general flux of interest for this śāstra, there appeared a number of writings and well-known scholars in this connexion. For instance, Tao-an (道安) of the East-tsin period in his preface to the *Vibhāṣā* says: " There were three arhats named Sītapāṇi, Dha-si and Vi-la-ni, who wrote on the *Vibhāṣā* with extensive allusions to the Holy Scriptures. . . . . Dha-si's work is inclusive but too much given to minuteness, that of Vi-la-ni is concise but rather too brief, while that of Sītapāṇi is the best adjusted to the purpose." (Vide 出三藏記集 *A Collection of the Records of Translations of the Tripiṭaka*, fasc. 10.) Among the works composed with materials drawn from the *Vibhāṣā*, there are Dharmottara's *Abhidharma-hṛdaya* and Dharmatrāta's *Saṃyuktābhidharma-hṛdaya*. Besides, Vasubandhu produced his famous *Abhidharma-kośa-bhāṣya* by its inspiration. Saṅghabhadra's *Abhidharma-nyāyānusāra* and *Abhidharma-samayapradīpikā* were also written with a view to amplifying the doctrines conveyed in the *Vibhāṣā*. These are the well-known works now extant in relation with this śāstra.

The original Sanskrit text of this śāstra in 100,000 ślokas was rendered into a complete Chinese version by Hsüan-tsang. What we speak of as the *Mahāvibhāṣā* today generally refers to this version. But before the T'ang dynasty there were already an abridged version by Saṅghabhūti during the Fu Ch'in (苻秦) reign, and another incomplete version by Buddhavarman and Tao-t'ai (道泰) during the northern Liang reign.

1. The Fu-ch'in version, entitled *Vibhāṣā-śāstra in 14 fascicules* (Taishō, No. 1547), was translated in the 19th year of the Chien-yüan (建元) period (383 A.C.) of the Fu Ch'in reign, on the request of Chao Cheng (趙正), member of the imperial secretariat. The original text was Sītapāṇi's abridged copy of the *Mahāvibhāṣā*, transmitted orally by Saṅghabhūti of Kaśmīra. A group of śramaṇas organised under the well-known Tao-an participated in the work. First, the text was recited by Saṅghabhūti and taken down in Sanskrit by Dharmanandi, another foreign śramaṇa; then it was translated into Chinese orally by Buddharakṣa, taken down and composed into Chinese literary form by the Fu-ch'in śramaṇa, Min-chih (敏智); and it was finally edited by Tao-an himself. In his preface, Tao-an says: " The original text contains much more. Owing to the oblivion of the reciter only 40 items which constitute the fundamentals of the ten methods of the Abhidharma are presented here. Fifteen items are grouped together and shifted to the forepart as ' the smaller portion ', while twenty-five items are put to the rear as ' the larger portion '. Both these portions are complete versions. The two items attached at the end are fragments gathered and rearranged from his memory. " The forty items mentioned earlier, together with the two last fragmentary ones, making up the whole content of 42 items, only cover the second Grantha (*Grantha on the Bonds*) of the T'ang version of the *Abhidharma-mahā-vibhāṣā*; the so-called Smaller Portion of 15 items roughly corresponds to the fascicules 46-50 of that version, that is, the first half of the *Varga* (chapter) *on Bad Factors* (不善納息), Varga I of the *Grantha on the Bonds*; and the so-called Larger Portion of 25 items corresponds to fascicules 71-86, that is, the first half of the *Varga on the Ten Methods* (十門納息), Varga IV of the same Grantha. Obviously, this version represents only a very small part of the complete *Vibhāṣā*. The reasons for the incompleteness of this version are given in the *Biography of Saṅghadeva* in the 高僧傳 (*Biographies of Eminent Monks*) as these: " Saṅghabhūti rendered the enormous thesis of the *Abhidharmavibhāṣā* at a time of tumult caused by the insurrection of the Mu-yung (慕容) tribe. Besides, the interpreters in too great a haste were unable to exhibit all the details and thus the meanings, implications, style, &c., were not sufficiently shown. Furthermore, the death of Tao-an, which took place shortly after, left the work unrectified. "

2. The version of northern Liang, entitled *Abhidharmavibhāṣā in 60 fascicules* (Taishō, No. 1546), was translated by both Buddhavarman and Tao-t'ai. The original Sanskrit text of 100,000 ślokas was brought to the kingdom of Liang from the Western Regions by Tao-t'ai at the time when Buddhavarman also arrived at the Liang capital. On the request of the king, they both commenced the translation work at the Hsien-yü palace (閑豫宮) in the middle of the fourth moon of the I-ch'ou year (乙丑年, 425 A.C.). About three hundred śramaṇas, including Chih-sung (智嵩), Tao-lang (道朗) and others, were summoned to assist in examining the language and ascertaining

the meanings. In the beginning of the seventh moon of the Ting-mao year (丁卯年, 427 A.C.) the work was completed in 100 fascicules. Unfortunately the manuscripts were scattered and spoiled in the course of a mutiny that overran the Liang capital. Parts of them were later collected again and put down in 60 fascicules. Then the śāstra began to spread southward into the territory of the earlier Sung dynasty. This account is made according to Tao-shan's Preface to the *Abhidharma-vibhāṣā*. But according to the *Collection of the Records of Translation of the Tripiṭaka*, fasc. 2, the translation was commenced in the 4th moon of the Ting-ch'ou year (丁丑年, 437 A.C.), and was completed in the 7th moon of the Chi-mao year, (己卯年, 439 A.C.). All later recorders in general accept these dates. This is the 60-fascicules text now extant. The contents, however, consist of only (1) the *Grantha on Miscellaneous Categories*, (2) the *Grantha on the Anuśaya* and (3) the *Grantha on the Jñānas*; they simply correspond respectively to the first three Granthas (i.e., the Granthas on the Miscellaneous Categories, the Bonds and the Jñānas) of the T'ang version (fascicules i–iii). The translation itself reads more concise and fluent than the T'ang version, but is not so accurate as that one, with which it agrees in the main, with occasional differences in expression and arrangement.

The accomplishment of the Chinese translation of the *Mahāvibhāṣā* in its complete form of 200 fascicules has to be attributed to Hsüan-tsang, whose work stands to-day as the fullest and most accurate version of this śāstra in Chinese. The Sanskrit text used here was brought back by Hsüan-tsang himself from India. Following the completion of the translations of the *Abhidharma-samayapradīpikā* and the *Abhidharma-nyāyānusāra*, both belonging to the Vibhāṣā system, and of the *Abhidharma-kośa*, a work in close connexion with this śāstra, during the Yung-hui period (永徽, 650–655 A.C.), Hsüan-tsang commenced the translation of *Mahāvibhāṣā* on the 27th day of the seventh moon of the 1st year of the Hsien-ch'ing (顯慶) period (656 A.C.) at the Great Tz'u-ên monastery (大慈恩寺) of Chang-an. The śramaṇas Chia-shang (嘉尚), Hai-tsang (海藏), Shên-fang (神昉) and Ta-ch'êng-kuang (大乘光) wrote down the dictations; Shên-ch'a (神察) and Pien-t'ung (辯通) put them down in written records; Hsi-hsüan (栖玄), Ching-mai (靖邁), Hui-li (慧立), and Hsüan-tsê (玄則) composed the treatises; Ming-chu (明珠), Hui-kuei (惠貴), Fa-hsiang (法祥), Hui-ching (慧景), Shên-t'ai (神泰), P'u-hsien (普賢) and Shan-lo (善樂) ascertained the meanings; and I-pao (義褒) and Hsüan-ying (玄應) did the orthographic work. On the 3rd day of the 7th moon of the 4th year of the Hsien-ch'ing period (659 A.C.), the translation was completed at the Hsi-ming monastery (西明寺). The whole work of 200 fascicules, divided into eight Granthas (sections or parts) each of which is sub-divided into a number of Vargas (chapters), presents a comprehensive and detailed commentary on the *Jñānaprasthāna* with its eight sections and forty-three chapters; and, in addition, by comparing various theories and expounding the compilers' own opinions, it forms, as it were, an ocean of the doctrines of the Sarvāstivāda school. Of this stupendous śāstra, Hsüan-tsang's translation remains to-day the sole well-preserved version.

The original Sanskrit text of this śāstra in India seems to have been lost shortly after the production of its Chinese translation. Even in Tibet, which is very near to Kaśmīra, no Tibetan version has ever been produced. In 1944 A.C., śramaṇa Fa-tsun (法尊) began to translate it into Tibetan from the Chinese version of Hsüan-tsang. The work was completed in 1948, and is now awaiting publication.

The contents of this śāstra, its divisions and sub-divisions of Granthas and Vargas, are arranged in accordance with the *Jñānaprasthāna*, as is stated in the Prologue: "Separate treatises are composed in the form of Vargas, which are again grouped under distinct Granthas. The different conceptions concerning various predicaments are collected under the *Grantha on Miscellaneous Categories*; those concerning the problems of the Bonds are incorporated in the *Grantha on the Bonds*; and similarly those concerning the problems of the Jñānas, the Karmas, the Mahābhūtas, the Indriyas, the Samādhis and the Dṛṣṭis are collected and incorporated in respective Granthas." The main design consists of a series of exhaustive discussions on the problems classified in the above eight Granthas, according to the principle of refuting the opinions of other schools and upholding the doctrines of one's own school. The logical sequence of the eight Granthas begins with the *Grantha on Miscellaneous Categories* and it is defined in the 2nd fascicule of this śāstra as follows:

> "Whereby can one's cognitions of the miscellaneous phenomena be freed from impurity, obscurity, &c.? The answer is: By breaking through the Bonds. Hence follows the 2nd Grantha, the *Grantha on the Bonds*. Whereby can one realize the breaking through of the Bonds? The answer is: By Jñānas. Hence the 3rd Grantha, the *Grantha on Jñānas*. Who is capable of achieving the Jñānas requisite for breaking through the Bonds? The answer is: The Pudgala that is free from Karmic hindrances. Hence the 4th Grantha, the *Grantha on Karmas* (actions). Wherefrom do the Karmas chiefly arise? The answer is: From the Four Mahābhūtas (elements). Hence the 5th Grantha, the *Grantha on the Four Mahābhūtas*. Of all the innumerous compositions of the Mahābhūtas, what ranks the highest? The answer is: The Indriyas (organs). Hence the 6th Grantha, the *Grantha on the Indriyas*. By what power can the Indriyas be purified? The answer is: By the power of Samādhi. Hence the 7th Grantha, the *Grantha on Samādhis*. As there have been people who, having achieved the Samādhi, yet are led into various evil views and destinations by erroneous aspirations, therefore a final Grantha, the 8th Grantha, is devoted to the discussion on Dṛṣṭis (views) with a purpose to bring about the readier extinction of the Vijñānas."

The following is a list of the topics of the eight Granthas and their sub-divisions of Vargas, with numerals in brackets denoting the numbering of the fascicules they cover:

I. The *Grantha on Miscellaneous Categories* (1–45)

1. Varga on the Laukīkāgra-dharma (the highest of the mundane dharmas) (1–9). 2. Varga on Jñānas (9–23). 3. Varga on Pudgalas (23–29). 4. Varga on Affection and Reverence (29–34). 5. Varga on Shamelessness and Non-bashfulness (34–38). 6. Varga on Phenomena (38–39). 7. Varga on the Meaningless Practices (39-42). 8. Varga on the Cetanā (thinking) (42-45).

II. The *Grantha on the Bonds* (46–92)

1. Varga on Bad Factors (46–55). 2. Varga on Ekāvacavaka (treating the dharmas in succession) (56–63). 3. Varga on Sentient Beings (63–70). 4. Varga on the Ten Methods (71-92).

III. The *Grantha on Jñānas* (93-111)

1. Varga on the Branches of Study (93-97). 2. Varga on the Five Points (97–99). 3. Varga on the Paracittajñāna (intuitive knowledge of others' thoughts) (99-105). 4. Varga on the Cultivation of Jñānas (105–108). 5. Varga on the Seven Saints (109–111).

IV. The *Grantha on Karmas* (112–126)

1. Varga on Evil Actions (112–116). 2. Varga on Evil Speeches (116–118). 3. Varga on the Crime of Life-taking (118–121). 4. Varga on the Manifested and Unmanifested Actions (122–124). 5. Varga on One's Own Actions (124–126).

V. The *Grantha on the Mahābhūtas* (127–141)

1. Varga on the Creative Activities of the Mahābhūtas (127–131). 2. Varga on the Pratyayas (conditioning causes) (131–134). 3. Varga on the Realisations of Correct Views (134–137). 4. Varga on Impressions (137–141).

VI. The *Grantha on Indriyas* (142–156)

1. Varga on Indriyas (142–146). 2. Varga on Bhava (existence) (147–148). 3. Varga on Sparśa (touch) (149–150). 4. Varga on the Universal Mind (151–155). 5. Varga on the One Mind (155–156). 6. Varga on the Fish (156). 7. Varga on Hetupratyaya (cause) (156).

VII. The *Grantha on Samādhis* (157–186)

1. Varga on Prāpti (acquisition) (157–162). 2. Varga on Pratyaya (secondary cause) (162–165). 3. Varga on Saṅgraha (inclusion) (166–173). 4. Varga on Anāgāmī (never-returning) (174–183). 5. Varga on Ekāvacavaka (treating the dharmas in succession) (183–186).

VIII. The *Grantha on Dṛṣṭis* (187–200)

1. Varga on Smṛtyupasthāna (dwellings of remembrance) (187–192). 2. Varga on the Three Kinds of Bhava (existence) (192–195). 3. Varga on Sañjñā (ideas) (195–196). 4. Varga on Jñāna (wisdom) (196–197). 5. Varga on Dṛṣṭis (views) (198–200).

Herein is presented an all-including, point by point exposition of the *Jñānaprasthāna*, the basic canon of the Sarvāstivāda (with the sole exception of the Varga of Gāthās which needs no explanation), not merely a literal paraphrase of the text, but an all-embracing, exhaustive encyclopaedia of the Sarvāstivāda doctrines aggregated around the axis of the *Jñānaprasthāna*. Besides the orthodox views of the Sarvāstivādins which are promulgated with full energy, vast numbers of divergent theories are also taken into consideration at the same time, with a view to the refutation of falsehood as well as the revelation of the truth, which is in fact the motive of compiling this śāstra. For instance, very often a discourse in each section opens with such an introduction: "Question: What is the purpose of this treatise? Answer: To refute the divergent sects in order to reveal the right doctrine." And then the discussion is continued. The "divergent sects" to be rebutted here indicate chiefly the heretic doctrines, e.g., those of the Sāṅkhyas, Vaiśeṣikas, the Śabdavidyā-writers (the grammarians), the believers of the Vedas, the Lōkāyatas, and the Nirgrantha school (the Jainists), &c. Certain schools within the Buddhist community, such as the followers of Dharmagupta, the Mahīśāsaka, the Kāśyapīya, the Vātsīputrīya, the Mahāsaṅghika, the Vibhajyavāda, the Sautrāntika, &c., are also subject to confutation. Even writers of the Sarvāstivāda school itself who held deviating opinions, such as the so-called Western Teachers, the Gandhāra Teachers, and even the so-called Old Abhidhamma Philosophers, the Old Foreign Teachers and the Old Kaśmīrīs are not spared criticism, because the Sarvāstivāda realistic school wanted to establish the pure Sarvāstivāda system as was formulated by the followers of Kātyāyanīputra in Kaśmīra, the so-called Abhidhamma philosophers and the Kaśmīrīs, to promote the doctrines of the *Jñānaprasthāna*.

In discussing each topic in the *Jñānaprasthāna*, often a general survey is first made of the various existing theories as concern the matter, and then a decisive, righteous judgement is made on them. As a rule, those which accord with the truth are recommended objectively without any criticism of the compilers; while those which do not wholly or partly accord with the truth are invariably brought to criticism, which usually begins with some such phrases: "It is so said", "The truth is that", "It should be put thus", "Our criticism runs thus", "It should be criticised in this way", &c., thus introducing the right view. The process of discussion also varies, and sometimes involves debates. Unanimous agreement is requisite for an opinion to be accepted as truth. Even the opinions of the so-called Four Great Vaibhāṣikas, i.e., Vasumitra, Dharmatrāta, Buddhadeva and Ghoṣa, are not exempted from refutation (vide fascs. 16, 34, 74, 127, &c.), but are sometimes even crushed with such remarks as, "This treatise is composed for the purpose of doing away with such theories" (vide fasc. 154). That this śāstra was referred to by the ancients as "the authoritative judgement of the masters" illustrates the fact that it was compiled by the Sarvāstivāda scholars of that time democratically.

As for the materials used in this śāstra, besides making extensive references to various commentaries on the *Jñānaprasthāna* written by scholars after Kātyāyanīputra, this śāstra further incorporates the doctrines of the *Prakaraṇapāda*, the *Prajñapti*, the *Dhātukāya*, the *Vijñānakāya*, the

Dharmaskandha and the *Saṅgītiparyāya*, in order to amend the deficiencies found in the *Jñānaprasthāna* and thus render the system more satisfactory. "One body supported by six legs", as later ages put it, is an adequate metaphorical description of the compilation. It may be said to have encompassed the whole range of Sarvāstivāda philosophy, expressed through discussions on many problems, some of which have not been touched upon in the *Jñānaprasthāna* itself. The comprehensiveness of its contents, the magnitude of its organisation, the preciseness of its definitions, and the overwhelming wealth of its materials—all suffice, in quantity as well as in quality, to make it a wonder to scholars of succeeding ages and win for it general recognition as a master-work of the Sarvāstivāda school, a school that was Indian Buddhism *par excellence* in its sectarian age.

Since its Chinese version of the T'ang dynasty was produced, consecutive studies have been made of this śāstra by Buddhist scholars of China, Korea and Japan. According to the 諸宗敎藏總錄 (*A Complete Catalogue of the Canonic Piṭakas of Various Schools*) compiled by I-t'ien（義天）of Korea, there existed at his time a number of commentaries and records on this śāstra, e.g., Hsüan-tse's （玄則）大毘婆沙論鈔 (*Notes on the Mahāvibhāṣā*) in 9 fascicules, Chi-t'ai's（極大）鈔 (*Notes*) in 10 fascicules, Pen-i's（本義）鈔 (*Notes*) in 11 fascicules, &c. Among the Japanese works on this śāstra now extant are Yūdo's（融道）大毘婆沙論條箇 (*A list on Mahāvibhāṣā*) in 2 fascicules (or 1 fascicule), Renjio's（連常）通覽記 (*Jottings in Reading Mahāvibhāṣā*) in 4 fascicules, &c.

Kao Kuan-ju.

Bibliography: Chih-shêng (T'ang dynasty): *A Catalogue of Buddhist Sacred Books of the K'ai-yüan Period* (Taishō, No. 2154), fasc. 8. Hsüan-tsang (T'ang dynasty): *The Record of Western Countries of the Great T'ang Dynasty* (Taishō, No. 2087), fasc. 3. Kimura, T. (Japan): *Studies on the Abhidharmaśāstra*, Part IV, fifth edition, Tokyo, 1943. P'u-kuang (T'ang dynasty): *Notes on the Abhidharma-kośa*, fasc. 1. Sêng-yu (Liang dynasty): *A Collection of Records of Translations of the Tripiṭaka* (Taishō, No. 2145). fascs. 10 & 13.

ABHIDHARMĀMṚTA-(RASA-)ŚĀSTRA, 阿毗達磨甘露味論 *A-p'i-t'an-kan-lu-wei-lun*, Sanskrit restoration of the title of a Chinese translation of a work by Ghoṣa of Tukhāra. Although the name of the translator has not been recorded, the text has been registered as translated under the Wêi dynasty, A.C. 220–265 (Nanjio, 1278). It consists of 16 chapters in 2 fascicules, running into 55 pages. The 16 chapters deal with the following: (1) Dāna and śīla; (2) Forms of birth; (3) Beings that live on food; (4) Karmans; (5) Skandhas; (6) Saṃskāras; (7) Causes; (8) Pure indriyas; (9) Passions (*saṃyojana* and *anuśaya*); (10) Anāśravas; (11) Knowledge; (12) Dhyānas; (13) Miscellaneous meditations; (14) Thirty-seven stages of the holy; (15) Four āryasatyas or Noble Truths; and (16) Miscellaneous.

This work is nowhere indicated as belonging to the Sarvāstivādins, except that the entry in the catalogues (Tib.-Chin. and Nanjio) is made among the Sarvāstivādins' books. Wassilief gives this work in the place of the *Prajñaptipāda* (one of the six pādas) without stating his authority or the reason for which he assumes the identity of the two names. All that Takakusu says is that from its contents this work may well belong to the school (*JPTS*. 1904–5, pp. 139–40).

According to L. de la Vallée Poussin, this treatise though small is truly ambrosial (*-amṛta-*) and very readable in spite of the antiquity of the date of translation. It is very complete, yet brief; though at times detailed accounts of many things are found (*L'Abhidharmakośa de Vasubandhu*, Introd. p. xlvi).

T. R.

ABHIDHARMA-NYĀYĀNUSĀRA, a treatise of the Sarvāstivāda school, written in the latter half of the 4th century A.C. The author of this work was Saṅghabhadra, a contemporary of Vasubandhu. Chronologically this treatise follows the *Abhidharmakośa-śāstra* of Vasubandhu. In this book Saṅghabhadra refutes the assertions of the *Abhidharmakośa-śāstra*. It is an important reference book for the study of the Sarvāstivāda and Sautrāntika doctrines.

ABHIDHARMA-PAÑCA-DHARMA-CARITA- (or CARYA-) SŪTRA, 阿毗曇五法行經 *A-p'i-t'an-wu-fa-hsing-ching*, restored Sanskrit title of a Chinese translation by Ân-Shi-kâo (安世高, A. C. 148–170) of a work, the author of which remains unknown. It is a compendium of the Sarvāstivāda tenets. This work is mentioned as a Hīnayāna sūtra in Ch-tsin. It is not found in Tibetan (Nanjio, No. 1346 and Beal, *Tripiṭaka Catalogue*, p. 88). See PAÑCAVASTU-VIBHĀṢĀ-ŚĀSTRA.

ABHIDHARMA-PIṬAKA. See ABHIDHAMMA.

ABHIDHARMA-PRAKARAṆA-PĀDA-ŚĀSTRA, restored Sanskrit form of the *Chung-shih-fen-a-p'i-t'an-lun* (衆事分阿毗曇論 Nanjio, No. 1292) as well as of the *A-p'i-ta-mo-pin-lei-tsu-lun* (阿毗達磨品類足論, ibid. No. 1277) which are both Chinese translations of an important but lost Sarvāstivāda Abhidharma text called the *Prakaraṇapāda* (q.v.).

ABHIDHARMA-PRAKARAṆA-ŚĀSANA-ŚĀSTRA, the name given in the course of restoration by the Tibetan–Chinese authorities to Saṅghabhadra's *Abhidharma-samaya-pradīpikā-śāstra* (q.v.).

ABHIDHARMA-PRAKĀŚA-SĀDHANA-ŚĀSTRA is Julien's restoration into Sanskrit of the title *A-p'i-ta-mo-ming-ching-lun* of a work which is mentioned by Hsüan-tsang as having been composed by Īśvara, master of śāstras, at a certain saṅghārāma. Beal, however, says that this was perhaps the *Saṃyukta-abhidharma-hṛdaya-śāstra*, which Īśvara is said to have translated in 426 A.C. (*Records of the Western World*, p. 112. n. 102).

ABHIDHARMA-SAMAYA-PRADĪPIKĀ-ŚĀSTRA

A-p'i-ta-mo-tsang-hsien-tsung-lun 阿毗達磨(藏)顯宗論 (Nanjio, No. 1266), Sanskrit restoration of the title of a Chinese translation by Hsüan-tsang of a work by Saṅghabhadra. He (Paramārtha tells us) was an opponent of Vasubandhu, and was also the compiler of two śāstras in Ayodhyā, one entitled the 'Illustration of the Samaya' containing 10,000 ślokas, which merely explain the doctrines of the *Vibhāṣā*, on account of which the book is also known as *Abhidharma-kośa-śāstra-kārikā-vibhāṣā*, and the other bearing the name 'Conformity to the Truth', *Nyāyānusāra*, in 120,000 ślokas. As Takakusu has observed, Nanjio, who gives a somewhat different interpretation of the above title, has done so on the authority of the Tib.-Chin. restoration which reads: 阿毗達囉麻毗囉迦囉麻沙薩拏沙悉特羅 (*Abhidharma-prakaraṇa-śāsana-śāstra*). This interpretation, however, has to be rejected in the light of Paramārtha's reference to this work as 'Illustration of the Samaya' (光三摩耶論 Kwang-san-mo-yeh-lun).

This work consists of 9 chapters in 40 fascicules, running into 749 pages, and is only an abstract of the author's own *Nyāyānusāra* (q.v.), with the addition, however, of an introductory chapter. It agrees with the Tibetan version. As the author himself tells us in his introduction, this is a compendium of his earlier work, the *Nyāyānusāra*, which is too elaborate and abstruse for general students. The shorter work is a simple exposition of the Vibhāṣā tenets, while the larger is devoted more to a detailed refutation of the tenets of other teachers. Vasubandhu's *Kośa-kārikā* itself, being a summary of the Vaibhāṣika doctrines, was not objectionable to any follower of that system, the only objection being directed to the prose exposition of the *Kośa*, in which some doctrines of the Sautrāntikas are found incorporated. This being the case, Saṅghabhadra cites freely the kārikās of his opponent, and explains them according to the orthodox views of his school. Among the authorities quoted there are the Kāśmīra-vaibhāṣikas, Kāśmīras, Vinaya-vaibhāṣikas, Yogācāryas, the *Abhidharmakośa*, *Dharmaskandha*, *Prajñaptipāda* and the larger text *Nyāyānusāra* itself.

At the end of each of the chapters 11–20 and 31–40 it is stated that this text belongs to the Sarvāstivāda school (Takakusu, *JPTS*. 1904–5, pp. 134–139).

The Tibetan translation of this work, the 'Chos mṅon-paḥi mdsod-kyi bstan-bcod-kyi tshig-leḥur-byas-paḥi rnam-par bśad-pa' by Ḥdus-bzan, appears in the Mdo-Ḥgrel (sūtra) section of the Tibetan Tengyur (Cordier, III, p. 394; TM. No. 4091; A. C. Banerjee, *Sarvāstivāda Literature*, pp. 72 f.).

T. R.

ABHIDHARMASAMUCCAYA, one of the two *śāstras* composed by Asaṅga to summarise in epitomic form the essentials of the *Abhidharma Sūtra*. It is a discourse on the characteristics of dharmas (*dharmalakṣaṇa*) which are common to all three vehicles (the other *śāstra* being the *Mahāyāna-saṅgraha* which is a discourse on the characteristics of dharmas distinctive of Mahāyāna). Works of pure Abhidharma are not rare in the Śrāvakayāna canon, but among the Mahāyāna works this is the only work specified in this field. Moreover, to the Mahāyānist an ideal Abhidharma should be one complete in four phases: the responding dharma (the presentation of the noble path leading towards the attainment of Nirvāna), the repeated dharma (the enumeration of the particular as well as the common characteristics of dharmas), the surpassing dharma (the argumentation to suppress opponent doctrines), and the comprehensible dharma (the interpretation of the meanings of the text). (See *Chapter on Dharma-paryeṣṭi* in the *Mahāyāna-sūtrālaṅkāra*: E. Obermiller, trsl. *The History of Buddhism by Bu-ston*, Part I, p. 37.) The *Abhidharmasamuccaya* is just such a work as accords with these criteria.

The whole work comprises about 1,500 ślokas and is divided into five parts. Part I, *The Compendium of Characteristics* (*Lakṣaṇasamuccaya*), forms a discourse on the basic knowledge of the characteristics of dharmas, and hence it is also entitled the Fundamental Sections (*Mūlavastu*). The contents fall into four sections: the section explaining the three things, viz., the *skandha*, the *āyatana* and the *dhātu*, the section explaining their collection (*saṅgraha*), the section explaining their union (*samprayoga*), and the section explaining their acquisition (*samanvāgama*). The first section contains a minute description of the nature of the *skandhas* and the rest under nine topics: (1) the kinds into which each of these *dharmas* is divided; (2) the reason why only these divisions are established; (3) the reason why the *dharmas* of *skandhas* are also called the grasped *skandhas*; (4) the characteristic features of these *dharmas*; (5) the reason of establishing these *dharmas*; (6) the reason of arranging them in such order; (7) the meaning of the names given to these *dharmas*; (8) the meaning of the similes employed in the text to explain the *skandhas* and the rest; and (9) elaborate discriminations made upon sixty categories, such as the real existence versus the false existence, and so forth. Under the last topic, each item is treated in a triple process of presenting its meaning, its divisions and the aim in making such an examination. The discrimination of categories itself constitutes the innermost part of the repeated *dharmas*, and it is here that this work displays the spirit particular to Mahāyāna. In the Śrāvakayāna Abhidharma works the discrimination is made with a view to the establishment of the existence of *dharmas*; but in this work there runs through every item an unmistakable trend towards renouncing the concept of the *dharmas* as existing realities, thus leading towards the realisation of the voidness of *dharmas*.

The second section (of Pt. I) demonstrates the collection of the *dharmas* as viewed from the angle of the identities in their nature. Here are enumerated eleven kinds of such inter-relations, e.g., the collection of characteristics and the rest. The thorough comprehension of these relations will enable one to effect rudimentary concentration of the mind in one's contemplation of the external world. The third section demonstrates the union of the *dharmas* as viewed from the angle of the differences in their nature. Here the author presents six terms with which to illustrate these relations, e.g., their inseparability and the rest. The significance of the mutual responsiveness is particularly noticeable in the unity of the various mental *dharma* and therefore the thorough comprehension of these relations will enable one to understand the theory that responses depending upon the mental *dharma* have no reality of their own. The fourth section expounds the meaning of the acquisition of the *dharma* as viewed from the increase or decrease which is likely to occur in the course of their continuous development. Here the author enumerates three kinds of "acquisition", such as those of the "seeds" (*vīja*) and so forth. The thorough comprehension of these relations will enable one to refrain from regarding as decisive the rise and decline of worldly *dharmas*. Unlike the Śrāvakayāna Abhidharma the three dogmas related above (the collection, the union and the acquisition) are here applied chiefly to help the comprehension of the void nature of *dharmas*. These four main sections correspond to the repeated *dharmas* in the Abhidharma.

Part II, *The Ascertainment* (*viniścaya*) *of Truth* (*satya*), expounds the four dogmas in detail. The dogma of suffering deals with the animated world and the physical world; the dogma of accumulation with the evils (*kleśa*) and the karmas enhanced by them; the dogma of destruction with the extinction of the "leaky dharmas" on grounds of their ultimate reality; and the dogma of the noble path with the effectiveness of the five ways, viz., the provisions and others, to stop the accumulation and to bring about the destruction. The next part, Pt. III, *The Ascertainment of the Law* (*dharma*), presents a detailed account of the meaning of the Buddhist teaching on the basis of the twelve divisions of the Canon. Pt. IV, *The Ascertainment of Attainment* (*prāpti*), is a discourse on the various kinds of people (*pudgala*) capable of cultivating and the various clear understandings (*abhisamaya*) to be cultivated. Of the above mentioned, the truths are the problems that Buddhism aims to solve, the law is the teaching that Buddhism sets forth to solve them, and the attainment is the result of the practice in accordance with the teaching. Put together as a whole, these correspond to the part of the responding dharma of the Abhidharma.

Lastly, Part V, *The Ascertainment of Argumentation* (*sāṅkathya*), explains the six-fold method of expounding the tenets of sūtras, e.g., theoretical exposition, and so forth, and, in connection with the forms of making arguments, provides different means to bring down the opponent in debate. This ascertainment corresponds to the parts of surpassing dharma and comprehensible dharma of the Abhidharma. Having thus fulfilled the four functions of the Abhidharma in its five parts, this work is rightly entitled to be called a fully planned *śāstra*.

Furthermore, there is another point worth noticing. The original text of the *Abhidharma Sūtra*, which was one of the most important basic texts of the Yogācāra school of Mahāyāna Buddhism, has long been lost and, what is worse, it had not been translated into any known language. The *Mahāyānasaṅgraha*, although having taken this sūtra for its basis, furnishes only a partial representation of its contents, as this śāstra was intended to interpret only one chapter of the whole sūtra. It is only in the *Abhidharmasamuccaya* that we find a complete compendium, that is, a comprehensive summary of the positions advanced in the lost sūtra, without leaving out a single point that demands examination and judgment. Herein, from the discourses contained in this śāstra, especially from those positions that are at variance with those presented in the *Yogācārabhūmi*, it is possible for us to draw a graphic outline of the *Abhidharma Sūtra* in its entirety, and herein lies the significance of the work.

The original text of the *Abhidharmasamuccaya* in India is lost. (Fragments in Sanskrit were discovered by Rahula Sankrityayana in Tibet in 1934. The manuscript is a production of the early 11th century, comprising about two-fifths of the whole work. These fragments were collated and published in 1950 through the effort of P. Pradhan, who also restored the missing portions by re-translations from the Chinese and Tibetan versions. This is the modern edition of the *Abhidharmasamuccaya of Asaṅga : Visva-Bharati Studies*, 12.)

After Asaṅga composed the *Abhidharmasamuccaya*, a commentary (*bhāṣya*) was written by his disciple Buddhasiṃha, who added numerous supplements to it. Later, Sthiramati incorporated the contents of both the śāstra-text and its commentary into an integral work, the *Abhidharmasamuccaya-vyākhyā*, whose Sanskrit text still exists in Tibet. Besides, there was another commentary by Suddhācandra, but the original text is lost.

The *Abhidharmasamuccaya* was translated into Chinese in the 3rd year of Yung-hui (652 A.C.) of the T'ang dynasty by Hsüan-tsang, entitled the *Ta-ch'êng-a-p'i-ta-mo-chi-lun* (Taishō, No. 1605) in 7 fascicules. The contents are thus arranged according to the opening summary verses (*uddāna*) of the śāstra : the first part alone forms the *Portion of Fundamental Sections*, with its four sections on the three things, the collection, the union and the acquisition, standing for the four respective chapters ; while the other four parts form four chapters and are categorised together as the *Portion of Ascertainments*. As for Sthiramati's *Abhidharmasamuccaya-vyākhyā*, it was already translated six years earlier, i.e., in the 20th year of Chên-kuan (646 A.C.), in the form of a separate work entitled the *Ta-ch'êng-a-p'i-ta-mo-tsa-chi-lun* (Taishō, No. 1606) in 16 fascicules. The contents are substantially identical with those of the translation of the *Abhidharmasamuccaya* with the two portions sub-divided into chapters. Moreover, as the form of its composition is somewhat similar to that of the *Saṃyuktābhidharmahṛdaya*, which is a separate work developed from the *Abhidharmahṛdaya*, its Chinese version takes the title of *Tsa-chi-lun*, meaning *Saṃyuktābhidharmasamuccaya*. This work afterwards became one of the ten authoritative śāstras of the Yogācāra school in place of the *Abhidharmasamuccaya* itself, and hence was highly esteemed by the followers of Hsüan-tsang, and a large number of commentaries were written by them. The existing ones are K'uei-chi's *Notes on the Tsa-chi-lun* in 10 fascicules and Hsüan-fan's *Commentary* in 10 fascicules; while other works, e.g., Ling-chün's *Commentary* in 16 fascicules, Chih-jen's *Commentary* in 5 fascicules, Shêng-chuang's *Commentary* in 12 fascicules, Yüan-hsiao's *Commentary* in 5 fascicules and T'ai-hsien's *Record of Ancient Traces* in 4 fascicules are now all lost.

Besides these, the *Abhidharmasamuccaya* has a Tibetan version in 5 fascicules, divided into 5 chapters and entitled the *Chos-mṅon-pa kun-las btus-pa*, translated by Jinamitra together with Śīlendrabodhi and Yes-śes sde. A commentary has also been translated into Tibetan, entitled the *Chos-mṅon-pa kun-las btus-paḥi bśad-pa* (5 chapters in 10 fascicules) which was attributed to Jinaputra and translated by the same translators as of the preceding work. The Tibetan version of a work that incorporates texts from both the śāstra and its commentary is entitled the *Chos-mṅon-pa kun-las btus-paḥi rnam-par bśad-pa*, translated by Jinamitra and Ye-śes sde, and the collation work was done by Ñi-ma rgyal-mtshan dpal bzan-po. Jinamitra, the translator of the above-mentioned works, was a disciple of Sthiramati's disciple and thus his transmission of this śāstra had its traceable origin. From him, it was transmitted to the translator Yes-śes sde, Nāgadhvaja, &c., and thus the tradition went on without interruption to Buston, Chos-kyi dpal-ba, and Tsoṅ-kha-pa. To this day it continues to be regarded in the educational system of the Dge-lugs-pa sect as a fundamental text of the Abhidharma, a work of equal authority with the *Abhidharmakośa-bhāṣya*. Many commentatorial works have been written by Tibetan scholars. Of these the best known ones are Bu-ston's *Chos-mṅon-pa kun-las btuṣ-paḥi rnam-bśad, ñi-maḥi ḥod-zer* and Rgyal-tshob's *Rnam-pa bśad legs-par bśad-paḥi chos-mṅon rgya-mtsḥohi sñiṅ-po*.

LÜ CH'ENG.

BIBLIOGRAPHY: Gokhale, V. V., *Fragments from the Abhidharmasamuccaya of Asaṅga, JBRAS.* XXII. Pradhan, P., *Abhidharmasamuccaya of Asaṅga, VBS.* 12, Introd. Ou-yang Chien: *Preface to the Abhidharmasamuccaya*, collected in the *Prefaces to the Portion of Śāstras, Important Scriptures of the Tripiṭaka*, Nanking, 1930. *Preface to the Saṁyuktābhidharmasamuccaya*, collected in the *Prefaces to the Śāstras of the Dharmalakṣaṇa School*, Chiang-chin, 1941.

ABHIDHARMASAMUCCAYA-BHĀṢYA and the *Abhidharmasamuccaya-vyākhyā* are the Sanskrit titles of two Tibetan translations of an original Sanskrit commentary on the *Abhidharmasamuccaya* of Asaṅga. As Cordier records it, this commentary was originally composed by Rgyal-baḥi sras (Jinaputra) or Rgyal-poḥi sras (Rājaputra) who was none other than Yaśomitra himself. The *Abhidharmasamuccaya-bhāṣya* was translated into Tibetan by Jinamitra and Śīlendrabodhi of India, and Ye-śes sde (Cordier, III, 384; TM. No. 4053).

A complete manuscript of this commentary was, however, fortunately discovered in Tibet by Rahula Sankrityayana. It is recorded by him as the *Sāṅkathya-viniścaya* from the *Abhidharmasamuccaya-bhāṣya* of Yaśomitra (JBORS. XXI, p. 35). On examinaton of the manuscript Pralhad Pradhan has found that this is a complete commentary on the *Abhidharmasamuccaya* and that only the fifth chapter is called the *Sāṅkathyaviniścaya*.

Further, according to Pradhan (*Abhidharmasamuccaya*, p. 5), the *Mahāyānābhidharma-saṃyukta-saṅgīti-śāstra*, which is a commentary on the *Mahāyānābhidharma-saṅgīti-śāstra* of Asaṅga, is a Chinese translation of the *Abhidharmasamuccaya-bhāṣya*. Nanjio, however, records that this commentary was compiled by Sthiramati and translated into Chinese by Hsüan-tsang in 646 A.C. He also says that this work is wanting in Tibetan. Thus, if the *Mahāyānābhidharma-sangīti-śāstra* is a Chinese translation of the *Abhidharmasamuccaya*, we are confronted with two divergent traditions as to the authorship of the original commentary: the one represented by the Tibetan works which attribute this authorship to Yaśomitra, and the other preserved in the Chinese translation which attributes it to Sthiramati.

T. R.

ABHIDHARMASAMUCCAYA-VYĀKHYĀ(-NĀMA) is the title as restored into Sanskrit from a Tibetan translation, the *Chos mṅon-pa kun-las-btus-paḥi rnam-par bśad-pa* (*shes-bya-ba*) of the commentary on Asaṅga's *Abhidharmasamuccaya*. The author of this commentary was Rgyal-baḥi sras (Jinaputra), *alias* Rgyal-poḥi sras (Rājaputra), who was evidently none other than Yaśomitra (Cordier, III, 384; TM. No. 4054). This work was rendered into Tibetan by Jinamitra of India and Ye-śes sde (Jñānasena), under the auspices of Chos skyoṅ-baḥi mi dbaṅ-phyug (Dharmapālanareśvara) at the monastery of Dpal Thar-pa gliṅ. This version was subsequently revised by Ñi-ma rgyal-mtshan dpal bzaṅ-po (Sūryadhvajaśrībhadra).

Regarding the authorship of the original commentary and a second translation, see ABHIDHARMASAMUCCAYA-BHĀṢYA.

T. R.

ABHIDHARMA SAṂYUKTA, name of a non-existent text or class of texts in which the *Karmavibhaṅga* had been included by some schools (*BHS.* II, p. 51).

ABHIDHARMA-SAṄGĪTI-PARYĀYA, one of the seven books of the Abhidharma of the Sarvāstivādins. It is a collection of technical terms arranged in numerical order from one to eleven in exactly the same manner as the *Saṅgīti Sūtra* of the *Dīrgha Āgama* (cp. *Dīgha Nikāya*). The definitions and expositions in the *Saṅgīti-paryāya* are more elaborate than those of the *Saṅgīti Suttanta* and what are termed Abhidharma definitions have been adopted in this text. The items contained in the *Saṅgīti Paryāya* are also more in number than those of the *Saṅgīti Sūtra*.

According to Chinese tradition the authorship of this book is attributed to Śāriputra, the *Saṅgīti Sūtra* of the *Dīrgha Āgama* on which this text is based being also attributed to Śāriputra. The Sanskrit and Tibetan traditions, however, attribute it to Mahākausṭhila (Mahā Koṭṭhila).

The *Abhidharma-saṅgīti-paryāya* is extant in Chinese translation only (*A-p'i-ta-mo-chi-i-mên-tsu-lun: Nanjio, No. 1276*). The Sanskrit original is lost.

A fragment of this text is said to have been discovered in Bāmiyān (*L'Inde Classique*, II, 362).

L. de Z.

ABHIDHARMA-SĀRA, or the "Essence of the Abhidharma", better known under the title *Abhidharma-hṛdaya-śāstra* was, as the title indicates, a synopsis of the Abhidharma of the Sarvāstivādins based probably on the Gandhāra branch of this school. This work has been preserved to us in three Chinese translations (*L'Inde Classique*, Section 2134; cp. Nanjio, Nos. 1287, 1288, 1294). The Sanskrit recensions on which these versions were based are attributed to Dharmaśrī, Upaśānta, and Dharmatrāta respectively. According to the Chinese sources the first of these authors would have lived in the 3rd century, and Dharmatrāta in the beginning of the 4th century. See ABHIDHARMA-HṚDAYA-ŚĀSTRA.

ABHIDHARMA-ŚĀSTRA, generally called the *Jñānaprasthāna* (q.v.), is the other much later and much shorter translation by Hsüan-tsang of the *Jñānaprasthāna-sūtra* of Kātyāyanīputra. It consists of 20 fascicules in 8 divisions and 44 chapters and runs into 382 pages. This is the principal work upon which the Sarvāstivādins (who thus fall into the Ta-riki-kiô category) base their theories (Nanjio, No. 1275, cp. No. 1273; *JPTS*. p. 82 f.; A. C. Banerjee: *Sarvāstivāda Literature*, p. 55; Y. Sogen: *Systems of Buddhistic Thought*, p. 4).

ABHIDHARMĀṢṬAGRANTHA, 阿毗曇八犍度論 *A-p'i-t'an-pa-chien-tu-lun*, generally known as the *Aṣṭagrantha*, is the restored Sanskrit title of a Chinese translation by the Kāśmīra monk Gautama Saṅghadeva along with Ku-Fo-nien, in A.C. 383, of the *Jñānaprasthāna Sūtra* (q.v.) of Kātyāyanīputra. Nanjio, who renders the title of this work as "Abhidharmāṣṭakhaṇḍa-śāstra," says that the *Aṣṭagrantha* agrees with the Tibetan. But, according to Banerjee, who states that of the Abhidharma treatises the *Prajñaptiśāstra* only exists in Tibetan, this work does not exist at all in Tibetan. Consisting of 30 fascicules in 8 sections covering 44 chapters, and running into 554 pages, this version is much larger than the later translation of Hsüan-tsang.[1]

ABHIDHARMĀVATĀRA-ŚĀSTRA, restored Sanskrit form of the Chinese Ju-a-p'i-ta-mo-lun (Nanjio No. 1291), which is a translation by Hsüan-tsang of a treatise on Abhidharma ascribed variously to Skandharata (Beal, p. 83), Sugandhara (Nanjio, No. 1291) or Skandhila (*Moc.* p. 1421). The original treatise which is presumed to have been in Sanskrit is now lost.

The Chinese translation consists of eight sections (*padārtha*), five of which combine to form the five aggregates of existence (*pañcaskandha*) while the rest constitute the three unconditioned elements (*tryasaṃskṛtas*). Taken in their proper order these sections are as follows: *rūpa*, *vedanā*, *sañjñā*, *saṃskāra*, *vijñāna*, *ākāśa*, *pratisaṅkhyā-nirodha*, and *apratisaṅkhyā-nirodha*.

Nanjio states that the above work is wanting in Tibetan, but Cordier (III, 398, Nos. 5, 4) mentions two texts contained in the Mdo-Ḥgrel (Sūtra) of the Tibetan Tengyur, the names of which he has restored into Sanskrit as Abhidharmāvatāra-prakaraṇa-nāma and Sārasamuccaya-nāma abhidharmāvatāra-ṭīkā respectively. These names are found in the Tōhoku catalogue as well (Nos. 4097, 4098). The second is only a commentary on the former which, in turn, is perhaps identical in substance with the extant Chinese recension.

H. S. C.

ABHIDARMA-VIBHĀṢĀ-ŚĀSTRA, *A-p'i-t'an-p'i-p'o-sha-lun* 阿毗曇毗婆沙論, is the Sanskrit restoration of the title of a Chinese translation by Buddhavarman (浮(佛)陀跋) and Tao-tai (道泰: A. C. 437–439; Takakusu suggests A.C. 425–427), of a work by Kātyāyanīputra. It consisted originally of 8 books and 44 sections in 100 fascicules, but was lost during the war between the northern Liang and Wei, A.C. 439. The books were collected afterwards, but only 3 books in 16 sections were found and made into 82 fascicules running into 400 pages (Nanjio, No. 1264. cp. Takakusu in *JPTS*, 1904–5, p. 126. Also cp. Nanjio, No. 1263: *Abhidharmamahāvibhāṣā-śāstra*).

ABHIDHARMA-VIJÑĀNA-KĀYA-PĀDA, one of the seven books of the Abhidharma of the Sarvāstivādins. The Chinese, Tibetan and Sanskrit traditions agree in attributing the authorship of this book to Devaśarman who lived in the first century after the Buddha's parinibbāna (Kusharon-ki of Pu-kuang I). According to Hsüan-tsang this book is said to have been written by Devaśarman in a temple in Ayodhyā in middle India

---

[1] Nanjio No. 1273; cf. No. 1275; cf. also *JPTS* 1904-5; pp. 82 ff.; 82 n. 2 establishes the title as "grantha'; A. C. Banerjee: *Sarvāstivāda literature*, pp. 54 f.

(Tā-lhāṅ-si-yu-chi of Hsüan-tsang, V). It is, therefore, presumed that it was produced before the Sarvāstivāda school spread to north-west India.

The Sanskrit original of this book is lost. It is however preserved in Chinese translation in the Chinese Tripiṭaka, as *A-p'i-tan-mo-shih-shen-tsu-lun*. The Chinese text runs into sixteen volumes (*Moc.* I, 53).

ĀBHIDHĀRMIKA, sometimes written as *abhidharmika*. This word stemmed from Abhidharma and means literally "one who is well versed in Abhidharma literature and who has an analytic understanding of the various problems of the Abhidharma." In Chinese translation (i.e., lun-shih 論師 lit., specialist in Abhidharma) its sense becomes wider, and we can divide it into three groups: (1) one who devotes himself to the study of Abhidharma, and is well versed in Abhidharma literature, (2) one who wrote on Abhidharma and developed Buddhism—a later meaning, (3) a devotee of Mahāyāna Buddhism. The term is commonly applied to the schools or teachers of Abhidharma literature, included in nos. (1) and (2).

Besides these three meanings the word was sometimes applied to Śākyamuni himself. Thus in the (new) Chinese translation of *Mahā-vibhāṣā-śāstra*[1], it is explained as follows: "In ancient times Ābhidhārmikas always used to improve their studies according to the way of Abhidharma. When they have improved, they would at once abandon their former studies. Now Śākyamuni became a supreme Ābhidhārmika; so we have no better way of Abhidharma than that given by him. Therefore we can contentedly follow his way of Abhidharma."

T. R. V. Murti has defined it as follows. "The earlier, realistic and pluralistic Phase comprising the Hīnayāna schools—Theravāda and Vaibhāṣika (Sarvāstivāda). This can be called the Ābhidharmika system. The Sautrāntika school is a partial modification of this dogmatic realism." (*Central Philosophy of Buddhism*, p. 4.)

But this definition should also include various other traditional and conservative schools such as Dharmottarīya, Bhadrayānīya, Sammitīya, and so on. The following quotation from the "Vinaya of Sarvāstivāda School"[2] shows the word in a broader sense. "Lun-shih (=Ābhidhārmikas) do their research always in consultation with Ābhidhārmikas and not with others. In the case of Fa-tzu[3], too, it is the same."

Fa-hsien wrote in his itinerary (kao-sêng fa-hsien-chuang 高僧法顯傳) about the practice of Ābhidhārmikas, (chap. on Mathura), that Ābhidhārmikas make offerings before the shrine of Abhidharma stūpa. In this case Ābhidhārmika is not used as a name of some special school but as a general term for the speculators in Abhidharma.

In the most narrow sense this word was understood as another name of the Sarvāstivāda school. In the old Chinese translation of the *Mahāvibhāṣā-śāstra* (Taisho, vol. 28, p. 87 c), Ābhidhārmika was mentioned as one of the 19 schools enumerated in that text. It is represented in Chinese characters as 阿毗曇人 (A-pi-tan-jen). In the new translation of this text, it is represented as 阿毗達磨者 (A-pi-ta-mê-chê).[4]

These bhikṣus of various Theravāda schools in the second or third century of India, who are generally called Ābhidhārmikas, engaged in producing many voluminous Abhidharma works, because of settled conditions, receipt of contributions and the protection of the rich as well as those in power. Liberal contributions in cash and donations of land (farm, forest or sometimes a whole village) were made to their temples. These temples were exempted from all kinds of taxation, and officials of the rājā were prohibited from entering these estates. The contributions in cash were invested in the co-operative association as a provident fund of their temples, and the interest which these yielded was applied for the general expenditure of the temples. Moreover, at that time there appeared some rich bhikṣus who had a number of estates as their own possession[5].

Several voluminous Abhidharma works belonged to the Sarvāstivāda school and other schools, e.g., *Abhidharma-mahāvibhāṣā-śāstra*. These were produced by these bhikṣus who were supported by a stable economy.

A noteworthy point regarding the Ābhidhārmikas which has not hitherto received our attention is that they are consistently referred to in the various works of Mahāyāna as general speculators and not as specialists of Abhidharma. In other words, we have Ābhidhārmikas both in Hīnayāna and Mahāyāna. In Chinese tradition, we have notable examples that this word was used in both schools. In traditional and conservative Buddhism the four scholars Dharmatrāta (Fa-chiu 法救 4th cent.), Ghoṣaka (Miao-yin 妙音), Vasumitra (Shih-you 世友), and Buddhadeva (Chiao-tien 覺天), were called "the four great Ābhidhārmikas in the Vaibhāṣika school."

In Mahāyāna, too, we have similar examples. Aśvaghoṣa (Ma-ming 馬鳴), Nāgārjuna (Lung-shu 龍樹), Āryadeva (Ti-po 提婆) and Kumāralāta (Tung-shou 童受), for instance, are called the four great Ābhidhārmikas in Mahāyāna Buddhism. Following are the ten great Ābhidhārmikas in the Vijñānavāda school, who wrote the authoritative commentaries on Vasubandhu's *Triṃśikāvijñāpti*: Guṇamati (Tê-hui 德慧, *c.* 420-500 A.C.), Śthiramati (An-hui 安慧, *c.* 470-500 A.C.), Nanda (Nan-to 難陀 c. 450-530 A.C.), Dharmapāla (Hu-fa 護法, *c.* 530-561 A.C.), Bandhuśri (Chin-sheng 親勝), Citrabhāṇa (Huo-pien 火辨), Śuddhacandra (Cheng-yüeh 淨月), Viśeṣamitra

---

[1] Ta-pi-po-she-lun (大毘婆沙論) trsl. by Hsüan-tsang, chap. 105.

[2] Yo-pu-pi-na-ya (有部毘奈耶), chap. 13.

[3] 法子 lit., son of dharma, dharmika (?).

[4] Taisho, vol. 27, p. 50 b. Also see B. Watanabe: Studies on the Abhidharma Literature of Sarvāstivāda Buddhism (in Japanese), p. 239.

[5] H. Nakamura: Economical Ethics in Early Buddhism, in Japanese, ("Shi-so", Nov.-Dec. 1953). Also E. Tomomatsu: Studies on the Economical Thoughts in Buddhism (in Japanese).

(Shêng-yu 勝友), Jinaputra (Shêng-tzu 勝子), and Jñānacandra (Chih-yüeh 智月).

As the above quotations show us, the meanings of Ābhidhārmika are various. Its origin was in the age of Śākyamuni; later it came down to the period of Mahāyāna Buddhism. Here we can confidently conclude that Ābhidhārmika is a general name of Buddhist speculators engaged in research to elucidate the teaching of Buddhism. Their position in the history of Indian philosophy resembles that of the Scholastics in the history of European philosophy. And as in the case of the Scholastics they were absorbed in the complicated speculations, which gave rise to a new movement in Mahāyāna. See also ĀBHIDHAMMIKA, ABHIDHAMMA.

S. K.

ABHIDHYĀ, covetousness, one of the three *akusala karmapatha* of the mind (*Mhvu.* I, 107; *Lal.* 31). See ABHIJJHĀ.

ABHIJĀNA SUTTA, a discourse said to have been preached by the Buddha at Sāvatthi (*S.* xxii, 24). It declares that one cannot (*abhabbo*) put an end to suffering without knowing, comprehending, being detached from and abandoning each of the five aggregates of existence: namely, material form (*rūpa*), feelings (*vedanā*), percepts (*saññā*), mental factors (*saṅkhārā*) and consciousness (*viññāṇa*). But if one knows them, comprehends them, is detached from them and abandons them, one can (*bhabbo*) get rid of suffering.

By the terms 'knowing' and 'comprehending' what is meant is that each of the aggregates must be thoroughly examined or searched in order that this may expose its utter insubstantiality and thus awaken one to the fact that each of them is impermanent (*anicca*), sorrow-fraught (*dukkha*), and soulless (*anatta*). Having thus orientated one's values, the next thing to do would be to foster a sense of detachment that would gradually lead to the complete abandonment of each of the aggregates.

According to the commentary (*SA.* II, 264) the substance of this sutta concerns the three knowledges (*tisso pariññā*) which consist of the knowledge that the subject has been known or understood (*ñāta-pariññā*), the knowledge that it has been rightly adjudged (*tīraṇa-pariññā*), and the knowledge that it has been abandoned (*pahāna-pariññā*). The commentary also observes that the first of these is denoted by the term 'knowing' (*abhijānaṃ*), the second by the term comprehending (*parijānaṃ*), while the third is denoted by the two expressions 'being detached from' (*virājayaṃ*) and 'abandoning' (*pajahaṃ*).

In form, this sutta may be compared with that of the two *Parijāna Suttas* also of the *Saṃyutta Nikāya* (xxxv, 26, 27) which mention an *all* (*sabbaṃ*) that one must likewise know, comprehend, be detached from and abandon, in order to make an end of suffering. This "all" is said to include all the six sense organs, their corresponding objects, their points of contact, the resulting consciousness depending on the particular sense impression created and things cognisable by each such consciousness.

H. S. C.

ABHIJAPPANA or the "casting of spells" was classified by the Buddha as a low art (*tiracchāna-vijjā*) and as such it was recognised as one of the wrong means of livelihood (*D.* I, ii, 69).

In the *Brahmajāla Sutta* of the *Dīgha Nikāya* the Buddha mentions two specific forms of casting spells when speaking of the minor details of mere morality, of which the unconverted man might speak when praising the Tathāgata. They are *hatthābhijappana* and *kaṇṇajappana*, both of which are described in the commentary in the following manner (*DA.* I, 97): *hatthābhijappana* is the casting of a spell for the purpose of twisting the hands. When this spell is muttered within a range of seven feet from a person, he twists and thrusts out his hands. *Kaṇṇajappana* is a magic incantation to prevent sounds from being heard. When a person, having cast this spell, speaks as it suits himself in a court of law, his opponent, being unable to hear what is said, cannot make an adequate reply.

The Buddha as well as his disciples refrain from such low arts.

T. R.

ABHIJĀTI, a theory held by certain contemporaries of the Buddha of species of beings or classes of mankind, a counter-theory to which has also been formulated by the Buddhists under the same designation. See CHAḶĀBHIJĀTIYA SUTTA.

ABHIJIT (1), meaning the "Victorious One", is the name of a former Tathāgata, occurring in the *Bahubuddha Sūtra* (Sūtra of the Many Buddhas) of the *Mahāvastu* (III, 236. 13; also 14, where the text reads "Abhiji"). It was said by the Sage of the Śākyans to Ānanda that the Tathāgata Sāla proclaimed (*vyākārṣīt*) the Tathāgata Abhijit who, in his turn, proclaimed the Tathāgata Jinavaruttama.

ABHIJIT (2), a monk, a former incarnation of Śākyamuni. As in the case of the monk Abhiya, it was prophesied by the Exalted Sarvābhibhū that he would in the future, in a hundred thousand world ages (kalpas), become a Tathāgata, an Arhan, a perfect Buddha, called Śākyamuni (*Mhvu.* I, 2. 3-5).

ABHIJIT (3), name of one of the seven constellations in the western quarter, which were invoked by the Buddha to guard the merchants Trapuṣa and Bhallika, should they happen to go on any business to the western quarter (*Mhvu.* III, 308.3: *ubhe āsāḍhe bhijicca*; Jones trsl. III, 295: "Bhiji").

T. R.

ABHIJJHĀ, covetousness, mentioned as the last item in a long list of 100 synonyms of lust (*lobha*: *Dhs.* § 1059), the root of all evil (*akusalamūla*), although many items of this list are more descriptive than synonymous, e.g., that which ensnares (*jālinī*), that which leads to renewed existence (*bhavanettī*), while other items are more general than specific, e.g., craving (*āsā*), thirst (*taṇhā*), hindrance (*nīvaraṇa*), all of which include many other kinds apart from covetousness.

Abhijjhā is an intensification of burning up (*jhāyati*), consuming, wasting away through longing; although, etymologically, through the Sanskrit form *abhidhyāna*, it is derived from abhi + dhyā, i.e., from *dhyāyati*, 'to search for', 'to hunt after'.

Whenever the term is explained, frequently if not always, identical descriptions are found for *abhijjhā*, covetousness, and *lobha*, greed (e.g., *Dhs.* §§ 389 and 391), when the two terms are identically described as greed (*lobha*), lust (*lubbhana*), lustfulness (*lubbhitatta*), infatuation (*sārāga*), feeling of infatuation (*sārajjanā*), passionate prepossession (*sārajjitatta*), covetousness (*abhijjhā*), the root of evil (*akusalamūla*).

But, although the descriptions are identical, it will be seen that lust (*lobha*) is grouped with two other causes of evil (*akusalahetu*), viz., hate (*dosa*) and obtuseness (*moha*) , whereas covetousness (*abhijjhā*) is grouped as a bodily tie (*kāyagantha*) together with ill-will (*vyāpāda*), the contagion of ritualism (*sīlabbata-parāmāsa*) and the inclination to dogmatise (*saccābhinivesa : Dhs.* §§ 1059 and 1136). Thus if one is intent on differentiation, one might say that *lobha* is greed considered as a cause from which further evil arises, whereas *abhijjhā* is covetousness considered as an inherited tendency. For, the classifying term : bodily tie (*kāyagantha*) is explained as that which binds to physical existence in repeated rounds of birth, by way of birth and death (*DhsA*. pp. 49, 377).

Covetousness (*abhijjhā*) would appear to be a more advanced state of greed (*lobha*), for we are told that " covetousness means coveting : a process of inclining towards another's property when confronted with it. It has the characteristic mark of thinking, 'Ah ! would this were mine !' As offence it is small or great, as in the case of theft. Its two constituent factors are : another's property, and the bending over of oneself. Though greed for an object which is another's property has arisen (*lobhe uppanne*), it does not receive the distinction of being a full course of action so long as one does not bend over it saying, 'Ah, would this were mine !' " (*DhsA*. 101). It is thus the bending over of oneself (*attano pariṇāmana*) which gives to greed (*lobha*) the full grown state of covetousness (*abhijjhā*).

A more obvious parallel could be drawn between the groups *lobha-dosa-moha* and *abhijjhā-vyāpāda-micchādiṭṭhi*, where both sets are analogous with this slight difference, that the *lobha-dosa-moha* combination appears to be more general : greed (*lobha*) as against lust (*abhijjhā*) ; hate (*dosa*) as against aversion (*vyāpāda*) ; delusion (*moha*) as against wrong views (*micchādiṭṭhi*). Thus covetousness (*abhijjhā*) is more specified, more intensified, perhaps.

A decisive distinction between greed (*lobha*) and covetousness (*abhijjhā*) is found in the *Sammādiṭṭhi Sutta*, where covetousness is mentioned as 'unskill' (*abhijjhā akusalaṃ*) and greed as the root of 'unskill' (*lobho akusalamūlaṃ : M.* I, 47).

In the Nikāyas we find covetousness very frequently mentioned together with distress (*abhijjhādomanassa*), e.g., in the *Kandaraka Sutta* (*M.* I, 340, sutta 51) and the *Ganaka Moggallāna Sutta* (*M*, III, 2, sutta 107). In the *Padhāna Sutta* (*A*. II, p. 16. sutta 14), covetousness and distress are shown as results of lack of control of the senses, and an effort to restrain (*saṃvarappadhāna*) is given as the remedy thereto, which elsewhere is called 'the mode of progress that tames' (*damā paṭipadā* : *A*. II, p. 152, sutta 164) the senses which, untamed, will cause coveting and distress, evil and unprofitable states to flow in.

The well-known and oft repeated Sutta on the Foundations of Mindfulness (*Satipaṭṭhāna Sutta* : *D.*II, 290), with its fourfold method of contemplating the body, feelings, consciousness and mental objects, describes such a contemplative monk as ardent, clearly comprehending and mindful, having overcome in this world covetousness and distress (*vineyya loke abhijjhā-domanassaṃ*).

That in this combination with *abhijjhā* we find so persistently a preference of *domanassa* over other types of *dukkha*, is significant, and the specific type of mental conflict as distress (*domanassa*) sheds its peculiar light on *abhijjhā* in preference to *lobha*, the more general, greedy attachment.

This is all the more remarkable, as there are only two mental states which are accompanied by distress (*domanassa-sahagata*), and they are, according to the Abhidhamma view, rooted in or associated with aversion (*paṭigha-sampayutta* : *Dhs*. § 413).

Thus, when covetousness (*abhijjhā*) is mentioned in the suttas side by side with distress (*domanassa*), it would appear as if they in their specific fields cover the same ground, as greed (*lobha*) and hate (*dosa*) respectively do in a more general way.

The absence of covetousness (*vigatābhijjhā*) is the peaceful state of mind required for a monk who, after his round of alms-gathering, has seated himself at the foot of a tree to engage himself in mindfulness (*M.* III, 3). And with this, we seem to arrive at the moral implication of covetousness as an act of coveting, while the philosophic implication as a general root of evil is reserved for greed (*lobha*) : " Although others may be coveting, we will not covet " (*pare abhijjālū bhavissanti, mayaṃ ettha anabhijjālū bhavissāma* : *M*. I, 42).

Covetousness is mentioned as the first in a series of five which, in addition, includes aversion (*vyāpāda*), sloth and torpor (*thīna-middha*), excitement and worry (*uddhacca-kukkucca*) and perplexity (*vicikicchā*), with the identical formula : " Putting away covetousness for the world, he lives with a heart that hankers not, and purifies his mind of covetousness " (*so abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti* : *D*. I, 71 : *Sāmañña-phala Sutta*). " By getting rid of these five hindrances—which defile mind and weaken intuitive wisdom—aloof from pleasures of the senses, aloof from unskilful states of mind, a monk enters on and abides in the first stage of mental absorption . . . " (*M*. I, p.181, *Cūḷahatthipadopama Sutta*, No. 27).

This series of five, in which the term covetousness (*abhijjhā*) is frequently replaced by the identical sensual lust (*kāmacchanda* : *M*. I, 60), is collectively referred to as the five hindrances (*pañca nīvaraṇāni*), for they prevent the arising of good thoughts by way of obstructing mental absorption (*jhāna*). The interchangeability of covetousness (*abhijjhā*) and sensual lust (*kāmacchanda*) brings into further relief the specific difference of covetousness (*abhijjhā*) from the more general greed (*lobha*). Thus we find lust mentioned as a fetter (*saṃyojana* : *S*. V, 61), but greed as a defilement (*kilesa*) which is more general than a specific obstruction, and which appears as such only in the later canonical books (*Dhs*. § 1548).

As a specific act of immorality we find covetousness mentioned among the ten unskilful ways of acting (*dasa akusalakammapathā*) : three bodily evil actions : killing, stealing, uncontrolled sexual indulgence ; four oral evil actions : lies, slander, harsh speech and gossip ; three mental evil actions : covetousness (*abhijjhā*), aversion (*vyāpāda*) and wrong views (*micchā diṭṭhi*). These ten are very frequently referred to merely as the ten unskilful actions (*dasa akusalāni*), whereas the abstinences therefrom are the ten skilful actions.

What appears to be a mere corruption of tradition occurs in the substitution of *avidyā*, ignorance, for the usual *abhidyā*, covetousness, in its Sanskrit form (*Mhvu*. II, 99, 5-12). In the complete series of ten, ignorance is, of course, already represented by wrong views (*micchā diṭṭhi*), and one may wonder whether the similarity of sound (*abhidhyā-avidyā*) was the cause of the substitution at a time when tradition was still not committed to writing.

The absence of covetousness (*anabhijjhā*) together with good-will (*avyāpāda*), right attention (*sammā-sati*) and right concentration (*sammā-samādhi*) are called collectively the four bases of the Dhamma (*cattāri dhammapadāni* : *D*. III, 229 ; *A*. II, 29), "reckoned as ancient, of long standing, traditional, primeval, pure and unadulterated now as then, neither confounded, nor despised." In this context, *dhamma* should be taken to stand for moral righteousness rather than doctrine, for the factors constituting it are the opposites of the evil roots of greed (*lobha*), hate (*dosa*) and delusion (*moha*).

How covetousness arises from the sight of splendour and wealth is told by the Buddha in the *Brāhmaṇa-dhammika Sutta* (*Sn*. II, 7), when describing the self-controlled lives of the brāhmans of old : But,[1]

> " then corruption came. Bit by bit, they saw
> the monarch's splendour, women richly dight,
> steeds yoked to chariots, gay coverlets,
> stately abodes, and chamber'd palaces,
> girt round with crowded byres, and graced with troops
> of women fair to view ;—vast mundane wealth
> those brahmins saw, and seeing, coveted. "

Of his own experience the Buddha related to Jāṇussoṇi, the brāhman, how without covetousness even before his enlightenment he used to dwell in lonely places in forest and jungle " braced with great confidence " (lit. with fallen hair : *palloma*, the opposite of the hair standing up in fear : *M*. I, 17), whereas recluses who take to a life of solitude in the wilds with strong passionate desires and covetousness, call upon themselves but fear and dread.

Covetousness indeed is bred by the evil disposition of the heart, hidden in the pleasures of the senses and the perception thereof, be it here and now, or in some after-life. It hampers progress but can be overcome by concentration of thought, when through awareness it can be prevented from arising (*M*. II, 262 : *Āneñja-sappāya Sutta*).

H. G. A. van Zeyst.

ABHIJÑĀ. Higher or supernormal knowledge through insight or intuition. See ABHIÑÑĀ.

ABHIJÑĀ-JÑĀNĀBHIBHŪ, the name of an earlier Buddha, mentioned in the *Saddharma-puṇḍarīka*. This form of the name, however, is used only in verse (157.11), whereas the prose form reads Mahābhijñājñānābhibhū (156.2 ff.).

ABHIJÑĀKETU, "he who has the fivefold higher knowledge (*abhijñā*) for his banner", a bodhisattva mentioned in a list of names of bodhisattvas (*Gvyū*. 3. 18).

ABHIMĀNA, obviously an intensification of *māna*, (q.v.) pride, which is derived from *māneti*, to honour, to think highly of ; and the prefix *abhi*, out, over, all-round. *Abhimāna*, therefore, is an all-round high opinion of one's self.

Although the *Cullaniddesa* (505) gives ten groups of forms (*vidha*) of pride (*māna*), each group consisting of one kind of pride more than the previous group, bringing the total to 55 kinds (including, however, several repetitions in different groups), yet the term *abhimāna* does not occur there. It would not be difficult, of course, to identify this term with one of those, most of which merely indicate certain degrees of intensity. Moreover, the prefix *abhi* is sometimes taken for the prefix *ati*, as in *abhikkanta* and *atikkanta*.

The term *atimāna* is very frequently used with other compounds of *māna*, *atimāna*, *mānātimāna*, *omāna*, *adhimāna*, *asmimmāna*, *micchāmāna*. Other combinations such as *kodhātimāna*, *vaṇṇātimāna*, *saggātimāna*, *anatimāna*, occur, but discussing these terms would not serve any purpose here, unless the interchange of *abhi*- and *ati*- is firmly established.

The word is found, however, in post-canonical works. Thus the word *abhivadati*, used in the *Pañcattaya Sutta* (*M*. II, 237, 102) when someone *declares* it as his idea that Nibbāna is a mere beneficial or useful mode of progress (*nibbānaṃ sappāyam eva paṭipadam abhivadati*), has been paraphrased in the *Papañcasūdanī* (IV, 27) as " speaks of it with arrogance " (*abhimānena upavadati*). In Buddhist Hybrid Sanskrit the term occurs as an adjective in the *Saddharmapuṇḍarīka* (380. 1), meaning proud, conceited (*abhimānika*), whereas the *Laṅkāvatāra-sūtra* (146. 13) uses the same adjective in the meaning of holding an erroneous view. As a noun it is found in the *Gaṇḍavyūha* (527. 10), indicating pride of birth (*jatyābhimānikā*).

---

[1] Translation by Lord Chalmers, *HOS*. XXXVII, p. 73.

Finally, the term occurs twice in the *Abhidhānappadīpikā*, a dictionary of Pali synonyms, where we are given (item 171) the following equivalents: pride, arrogance, self-conceit (*gabba, abhimāna, ahaṅkāra*) and pride of wealth, insolence, pedantry (*dhanādi-dappe paññayaṃ abhimāna* : ibid. 860).

H. G. A. v. Z.

ABHIMUKHĪ, ("face to face"; "turned toward") the name given to the 6th of the ten bodhisattva bhūmis or stages of progressive religious development of bodhisattvas (*Daśabhūmika Sūtra*, 5; *Mhvyut*. 31.6; *Dhsṃg. v*. 64). The *Sūtrālaṅkāra* explains that this bhūmi is so called because the bodhisattva, practising the perfection of wisdom, now stands face to face with both Saṃsāra (transmigratory existence) and Nirvāṇa (liberation) (cf. *The Bodhisattva Doctrine*, H. Dayalal, 289). But Chandrakirti says that this bhūmi is called Abhimukhī because herein one comprehends that "the nature of things is like unto a reflection"; because "the bodhisattvas of the sixth stage are supported on the path by truth"; and because "this stage is directed towards the essence of the perfect Buddhas" (*Madhyamakāvatāra*, Le Muséon, 272).

This stage of his progressive religious development is arrived at by the bodhisattva when he understands the ten aspects of the equality and sameness of all things and phenomena (*dharmasamatā*), viz., that all things and phenomena are signless (*animitta*) and have no definite characteristics (*alakṣaṇa*); are not produced (*anutpāda*) and not originated (*ajāta*); are unrelated (*vivikta*) and also uncorrupted since the beginning (*ādivisuddhi*); are in a state of freedom from activity (*niṣprapañca*); are neither admitted nor rejected (*anāvyūhānirvyūha*); are like a dream, an optical illusion, an echo, the disc of the moon seen in the water, an image and a magically created unreal object (*māyāsvapnapratibhāsapratiśrutkodakacandrapratibimbanirmāṇa*); and that they are free from the duality of existence and non-existence (*bhāvābhāva*). When a bodhisattva looks upon all things in this way, he acquires a conformable intellectual receptivity (*anulomikākṣānti*). He comprehends the formula of dependent-origination (*pratītyasamutpāda*). He realises that all sins and errors depend on the mind. He understands that all things are empty and characterless. He is absolutely free from desire. He gets rid of the notions of 'I', and 'Other', 'Doer' and 'Knower', 'Existence' and 'Non-existence'. He severs all connexion with the 'compounded' elements and experiences many samādhis which are related to the principle of 'emptiness' (*śūnyatā*). His thoughts are now perfectly firm, steady, profound and pure; and he resolutely sets his face towards Buddha-knowledge. He especially cultivates the perfection of wisdom (*prajñā-pāramitā*), without, of course, neglecting the others (cp. *Dasabhūmika Sūtra*, 47-54). The preparation towards the realisation of this stage of progressive religious development is twelvefold, viz., the accomplishment of the six perfections (*prapūraṇa*), of munificence (*dāna*), of good conduct (*śīla*), of patience (*kṣamā*), of exertion (*vīrya*), of meditation (*dhyāna*), and of wisdom (*prajñā*); the getting rid of the desires of śrāvakas and of pratyeka-buddhas; the dissipation of the fear arising out of the thought of the insubstantiality of nature (*svabhāvānupalambhottrāsacittasya varjanena*); the abolition of the thought of restriction towards beggars; the eradication of despondency in renouncing all belongings; and the suppression of the thought of refusal towards beggars, though oneself poor (*Abhisamayālaṅkārāloka*, GOS. LXII, p. 97).

It is to be noted, however, that according to the *Mahāvastu* the name of the 6th bhūmi is Rūpavatī ('Beautiful', 'Lovely' 'Having form': *Mhvu*. I, 76). As the bodhisattva passes from the 5th to the 6th bhūmi, he realises that this "whirlpool" of the world is exceedingly painful, and yields little joy and satisfaction (ibid. 121). There are two ways in which bodhisattvas, who have vowed to win enlightenment in the 6th bhūmi, lapse and fail to reach the 7th bhūmi, namely, by envying those who have won cessation of perception and feeling, and at the very time that there are consummate Buddhas in the world, by not listening reverently and attentively to the divine beings, each declaring, "I am the great-hearted bringer of peace" (ibid. 127).

T. R.

ABHINAMITĀ, the name of one of many hundred thousand Gandharva maidens (*gandharvakanyā*) who had assembled at Jetavana in Śrāvastī, when the Buddha was residing there, and mentioned in *Kāraṇḍavyūha* (*BHS*. s.v.).

ABHINANDAMĀNA SUTTA, found in the division entitled *Khandha Saṃyutta* (*S*. III, 75) as the third of a series of suttas grouped together in a chapter called *Arahatta Vagga*. The composition of these suttas is identical. And so are the locality, Sāvatthi in the park, and also the persons taking part in the discussion, the Buddha and an unidentified bhikkhu who requests the Buddha respectfully to teach him an aspect of the doctrine (*saṅkhittena dhammaṃ*) to enable him to retire in solitude and strive with zeal for perfection. Thereupon, the Buddha speaks concisely of one single aspect which varies with each sutta. The bhikkhu then explains the same in more detail to prove that he has grasped the full meaning of the Buddha's words. With the approval of the Buddha, the monk departs and shortly thereafter, in solitude, he attains the supreme goal of the holy life (*anuttaram brahmacariyapariyosānam*), arahantship. The *Abhinandamāna Sutta* speaks of delight in the forms of the body, delight in sensations, in perceptions, in ideations and in conscious thoughts. By taking delight in these fivefold activities of body and mind one becomes enslaved to evil, personified by Māra; while by not taking delight therein one becomes released from all that is evil (*mutto pāpimato*).

The other suttas conforming to this general pattern deal with different aspects: clinging (*upādiyamāna*), and boasting (*maññāmāna*, *S.* III, 73–74).

ABHINANDANA SUTTA. The Buddha addresses his monks at Sāvatthi on the subject of taking delight (*abhinandana*) in the five aggregates of existence, the material body (*rūpa*), sensation (*vedanā*), perception (*saññā*), mental formations (*saṅkhārā*) and consciousness (*viññāṇa*). On this account the sutta is placed in the *Khandha Saṃyutta* (Division on the Aggregates: *S.* III, 31). Here the five aggregates of body and mind are all ranked as woe (*dukkha*). And hence "whosoever takes delight in the body, in sensations, &c., takes delight in the conflict of woe and is not released therefrom". On the other hand, he who does not delight in the activities of the body and the mind, does not take delight either in what is woe, and is thus released therefrom.

ABHINANDENA SUTTA. Two suttas of this name without the usual introduction of place or persons occur in the *Saḷāyatana Saṃyutta* (*S.* IV, 13). They are practically identical with the *Abhinandana Sutta* but the five aggregates of existence, delight in which forms the subject of that sutta, are substituted by delight in the eye, delight in the tongue and delight in the mind (*mano*) in the first *Abhinandena Sutta*, and delight in the six sense objects, viz., forms, sounds, smells, tastes, tangibles and imageries in the second *Abhinandena Sutta*. By taking delight therein (*abhinandena*), one also delights in sorrow (*dukkha*) to which they inevitably lead; but by not taking delight therein, one is released from woe.

ABHIṆHA JĀTAKA (No. 27). The bodhisatta born as king Brahmadatta's minister solves the mystery of the king's pining elephant.

A certain dog used to come to the state elephant's stall and live on the scraps of food which it found there. In course of time a strong attachment grew between the state elephant and the dog and they could not do without each other. The dog used to play with the elephant's trunk, swinging on it this way and that.

One day a villager bought the dog from the mahout. The elephant missed the dog so much that thenceforth he refused to eat, drink or bathe. When the king was informed of this he directed his minister, the bodhisatta, to see what was wrong with the elephant.

The bodhisatta saw that the elephant was unhappy and seeing no physical ailment guessed that the cause of the unhappiness must be the loss of a great friend. On questioning the mahout he was told of the friendship with the dog and further that it was not known where the dog had been taken.

The bodhisatta informed the king accordingly and uttered the stanza which forms the basis of the Jātaka. When the king asked him for his advice, the bodhisatta suggested that it be announced by beat of drum that the person who had taken the dog would be liable to a penalty. This was done and the man who bought the dog soon let it loose. And away it ran to the state elephant. The elephant took the dog in his trunk, put him on his head and wept and only after the dog ate did he eat himself. The king bestowed honours on the bodhisatta saying that he knew even the minds of animals.

This Jātaka was related by the Buddha regarding the great intimacy between an elderly monk and a lay disciple who had been friends before the monk joined the Saṅgha. Even after he was ordained he used to go to his friend's house every day where he was offered the midday meal, and return to the monastery with the friend and spend the whole day in conversation with him till sunset. And when the friend returned home the bhikkhu would accompany him to the city gate.

This friendship became the topic of conversation among the bhikkhus and the Buddha narrated the Jātaka saying that even in former times they had been great friends. He then identified the characters —the dog was the lay disciple, the elephant, the elderly monk, and he himself was the king's minister.

This Jātaka has been named after a word occurring in the stanza *abhiṇhadassanā* "frequent seeing", referring to frequent seeing of the dog by the elephant (*J.* I, 188-190).

ABHINĪHĀRA is derived from a verb meaning 'to take out' or 'to direct to'. In a doctrinal sense which has grown out of this literal meaning the term denotes, in the commentarial tradition, 'an initial aspiration' (*pubbapatthanā*) or 'first resolve' (*mūlapaṇidhāna*), fundamental to all bodhisattas, or seekers after enlightenment, whether as sammāsambuddha, paccekabuddha or arahant (*AA.* I, 135; *ApA.* 140).

In the *Buddhavaṃsa* (p. 9) where the term occurs in this secondary sense, eight necessary pre-requisites are mentioned for a person seeking complete enlightenment to possess if he is to make a success of his initial aspiration. The stanza indicating these, reads as follows:

Manussattaṃ liṅgasampatti hetu satthāradassanaṃ
pabbajjā guṇasampatti adhikāro ca chandatā
aṭṭhadhammasamodhānā abhinīhāro samijjhati

The *Apadāna* commentary explains these as follows: (1, 2) birth as a human being and as a male, (3) the capacity, if one so wishes, to attain enlightenment as an arahant in the very life in which the aspiration is made, (4) the good fortune of meeting a teacher who has attained complete enlightenment, (5) recluseship, (6) mastery over the eight states of mental absorption (*aṭṭhasamāpatti*) and the five superior spiritual powers (*pañca abhiññā*)[1], (7) dedication of one's life to the enlightened ones[2] and (8) an earnest desire or effort to realise one's objective. These, it is said, comprise the basic qualifications that entitle a person to aspire to complete enlightenment (*BuvA.* 91–92).

---

[1] The *ApA.* however explains *guṇasampatti* as qualities such as the acquisition of skill in attaining mental absorptions (p. 140).

[2] *Adhikāra* is explained in the *ApA.* as self sacrifice involving willingness even to risk one's life (p. 140).

The *Buddhavaṃsa* and its commentary have recorded the instances when the bodhisatta who later became the Sākyamuni aspired to Buddhahood under each successive Buddha, beginning with Buddha Dīpaṅkara and ending with Buddha Kassapa.

But in the case of one aspiring to be separately enlightened, i.e., as a paccekabuddha, the minimum qualifications he should possess at the moment he so aspires include four of the above (Nos. 1, 2, 7 and 8) and an additional qualification, namely, the sight of dispassionate ones (*vigatāsavadassanaṃ*) which the commentary explains as a capacity to meet such ones as are sammāsambuddha, paccekabuddha or arahant.

And in the case of those aspiring to be ordinarily enlightened as arahants only two qualifications are necessary, namely, a sense of sacrifice that may even involve one's life (*attapariccāga*) and an earnest desire to realise one's goal (*kattukamyatā*).

The initial aspiration must also be continuous for a vast period of time. In the case of those aspiring to be sammāsambuddhas the duration of time should at least (*heṭṭhimaparicchedena*) be four Incalculables (*asaṅkheyya*) and one hundred thousand aeons,[3] in the case of those aspiring to be paccekabuddhas two Incalculables and one hundred thousand aeons,[4] and of those aspiring to be arahants it varies according as to whether the aspiration is to be a chief disciple (*aggasāvaka*) or great disciple (*mahāsāvaka*).

H. S. C.

ABHINĪHĀRA SUTTA (1) mentions four types of persons who in their meditations as regards concentration of mind (*samādhi*) differ from one another thus: the first is skilled (*kusala*) only in concentration (*samādhi*), the second, only in inducing his topic of meditation (*abhinīhāra*), the third in neither, the fourth in both.[1] The last is therefore reckoned the best and noblest of them.

ABHINĪHĀRA SUTTA (2). The contents and pattern of this sutta (*S. Jhāna Saṃyutta*, No. 50) are the same as those of the preceding *Abhinīhāra Sutta*, except that the phrase ' correct performance ' (*sakkaccakāri*) is substituted for ' skill in concentration ' (*samādhikusala*).

ABHINIMMITA-RŪPANI, visual forms through the miraculous power of *ṛddhi* (P. *iddhi*). A good example is furnished in the case of the Buddha when, during his sojourn in the Tāvatiṃsa heaven to preach the Abhidhamma to the gods, he is said to have created daily a figure of his own likeness (*nimmita-Buddha*) which he left behind before proceeding to Uttarakuru for his alms. And the Buddha figure so created is said to have preached the doctrine until the Buddha's return from his alms round (*Vism.* II, 391); similarly, the thera Cūḷapanthaka is said to have once created a thousand-fold form of his own likeness (*DhpA.* IV, 180 f.). A feat such as the above is, accordingly, termed a ' conditioning through *iddhi* ' (*iddhābhisaṅkhāra*). However, it involves no magic, as some have wrongly supposed (*CPD.* p. 358), but implies a capacity to turn or direct the mind to the creation of visual forms, as and when desired.

The creation of forms, in so far as allusion is made to it, according to the *Dīgha Nikāya*, includes the transformation of the creator from a single person to a multiplicity of persons and *vice versa* (*eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti: D.* ii, 87; xi, 4). The same text (ii, 85) also alludes to the creation, out of one's own body, of another body which is mind-made (*manomayaṃ*) but corporeal (*rūpiṃ*) with all its component parts and sense organs intact (*sabbaṅgapaccaṅgiṃ ahīnindriyaṃ*). Although the expression ' display of *iddhi* ' is used to describe the former, the same is not said of the latter. An attempt to reconcile this anomaly is found, however, in the *Visuddhimagga* (II, 378) which reckons even the latter as one of ten types of *iddhi* (q.v.).

The capacity to create forms may be acquired only after the attainment of the last of the mental absorptions of the sphere of form, that is, when the mind has become fully tranquillised, cleansed, supple, amenable and steadfast. Under such conditions, the mind may be turned or directed towards the realisation of the superior types of knowledge (*abhiññā*) of which the first, called *iddhividhañāṇa*, is identical with the capacity mentioned above, although that capacity is not confined to the creation of visual forms only.

H. S. C.

ABHINIRHĀRA, the Sanskrit equivalent of the Pali *abhinīhāra*, which is a doctrinal term indicative of the first resolve or aspiration of a bodhisatta to become enlightened. See ABHINĪHĀRA.

ABHINIṢKRAMAṆA SŪTRA, a treatise which, though not preserved in the original Sanskrit, has come down in Chinese translations.

As the title indicates this sūtra or treatise should deal with the departure of the bodhisattva (prince Siddhārtha) from home to pursue his quest for enlightenment. That the theme of the sūtra was not, however, restricted to this subject alone is evident from the following Chinese works which, even if they were not translations of the original Sanskrit work, were at least based on the material contained therein. They are: (1) Fu pen-hsing-chi-ching 佛本行集經 (Nanjio, No. 680) or ' Buddha-pūrva-carya-saṅgraha-sūtra ', i.e., ' Buddhacarita ' or ' Abhiniṣkramaṇa Sūtra '. This is a work in sixty chapters, and was translated by Jñānagupta

---

[3] *ApA.* p. 139: " *Buddhānaṃ Ānanda heṭṭhimaparicchedena cattāri asaṅkheyyāni kappasatasahassañca . . . .* "

[4] *Paccekabuddhānaṃ dve asaṅkheyyāni kappasatasahassañca tato oraṃ pāpunituṃ asakkuneyya* (*ApA.* p. 142). In the case of a chief disciple it is one Incalculable and one hundred thousand aeons (*ekaṃ asaṅkheyyaṃ kappasatasahassañca*) while in the case of a great disciple it is just one hundred thousand aeons (ibid.).

[1] *S. Jhāna Saṃyutta* No. 7. The commentary explains *samādhi kusala* as meaning skill in determining the mental factors associated with each of the *jhānas* (*SA.* II, p. 352).

(闍那崛多 Shê-na-k'u-to, c. A.C. 587) in the Sui dynasty. Moreover, we know from the Chinese catalogue Kái-yuan-shih-chiao-mu-lu (開元釋教目錄) that the Fu-pen-hsing was translated into Chinese from Sanskrit by a monk called Chu-fa-lân (竺法蘭) so early as the eleventh year of the reign of Yung-ping (Ming-ti) of the Hân dynasty, i.e., 68 A.C. (Beal : *Romantic Legend of Sākya Buddha*, p. vi). (2) I-ch'u-p'u-sa-pen-ch'i-ching 異出菩薩本起經 (Nanjio, No. 509) or ' A different translation of the sūtra on the origin or former history of the Bodhisattva ', i.e., Abhiniṣkramaṇa Sūtra (?). This was translated by Nieh-tao-chên (聶道眞) of the western Tsin dynasty (A.C. 265–316). (3) Hsiu-hsing-pen-ch'i-ching 修行本起經 (Nanjio, No. 664) or ' Sūtra on the origin of practice (of the Bodhisattva) ' i.e., ' Caryā-nidāna Sūtra'. This was translated by Chu-ta-li 竺大力 (Mahā-bala ?) together with K'ang-mêng-hsiang 康孟詳 (A.C. 197) of the eastern Han dynasty. It is a life of Śākyamuni in seven chapters. Chapter i is on ' manifesting a strange (phenomenon)'. Chapter ii is on 'Bodhisattva's causing his spirit to descend' i.e., his coming down from the Tuṣita heaven to be born in this world. Chapter vii is on ' subduing Māra '. (4) T'ai-tzū-shui-ying-pen-ch'i-ching 太子瑞應本起經 (Nanjio, No. 665) or ' Sūtra on the origin of the lucky fulfilment of the Crown Prince ', i.e. ' Kumārakuśalaphalanidāna Sūtra '. This was translated by Ch'ih-ch'ien (支謙) of the Wu dynasty (A.C. 222–280). It has no division of chapters and the narration reaches only as far as the conversion of the three brothers of Kāśyapa. (5) Kuo-chü-hsien-tsai-yin-kuo-ching 過去現在因果經 (Nanjio, No. 666) or ' Sūtra on the cause and effect of the past and present ' i.e., ' Atītapratyutpanna-hetuphala-sūtra '. This was translated by Guṇabhadra, Ch'iu-na-pa-t'o-lo (求那跋陀羅) of the earlier Sung dynasty (A.C. 420–479), and the narration reaches as far as the conversion of Mahākāśyapa. It ends with a Jātaka of the Buddha in which he was a ṛṣi named Shân-hui (善慧, Sumati) at the time of the Tathāgata Samantaprabha.

The following is a very brief analysis of the *Abhiniṣkramaṇa Sūtra* which has been translated into English as ' The Romantic Legend of Sākya Buddha ' by S. Beal. The contents of the sixty chapters of this work have been classified by Mochizuki (V. 4478) into five sections. The first section which is represented by chapter i forms a sort of introduction to the entire work. Thus the first chapter purports to excite a disposition to nourish and cherish religious principles. It dilates on the statement that ' only once in the midst of countless kalpas does a Buddha appear '. Śākyamuni's aspiration to the condition of a Buddha is mentioned, and a list of his predecessors is also given by the Buddha, who recalls to his memory the history of all the Buddhas of bygone ages under whom he acquired roots of merit. The second section gives us a list of previous Buddhas ; this is contained in the second chapter which merely continues the enumeration begun in the first chapter. The third section deals with the genealogy of the Śākya family, which is the subject of chapter iii. The fourth section includes those chapters (iv-xxxvii) which speak of the life of the Buddha from his birth up to the time of the first preaching at the Deer Park. It may be noted that these chapters most probably formed the original kernel of the present work, the title of which seems to support this argument. The last section, which covers the rest of the chapters (xxxviii-lx), treats of his many disciples and their previous lives. A large portion of chapter lx is devoted to stories pertaining to the previous birth of Ānanda.

The above Chinese translations have thus transmitted to us the literary traditions pertaining to the life of the Buddha as recorded in the *Abhiniṣkramaṇa Sūtra* which, in all probability, dealt not only with the departure of prince Siddhārtha from his home, but even drew on the entire legend of Śākyamuni, including his previous and subsequent history. The work is, moreover, replete with quotations from the *Udāna*, the *Sutta-Nipāta*, the *Buddhacarita* of Aśvaghoṣa, and some of the Mahāyāna sūtras. That the legends thus drawn upon represented the traditions of several schools is amply indicated by the *Fu-pen-hsing-chi-ching* which concludes with an interesting note relating to the title of the work. It says that the Mahāsaṅghikas call this work the ' Ta-Shih ' ; the Sarvāstivādins call it the ' Ta-Chuang-yen ' (great magnificence), i.e., *Lalitavistara*, with the details in which chapters x, xi and xiii of the present work are identical ; the Kāśyapīyas call it ' Fu-Wang-yin-yüan ' (Buddha's former Nidāna or Avadāna) ; the Dharmaguptas call it ' Shih-chia-mu-ni-fu-pen-hsing ' (the former births of Śākyamuni Buddha) ; the Mahīśāsakas call it ' P'i-ni-tsang-ken-pen ' (Foundation of the Vinaya Piṭaka).

The *Abhiniṣkramaṇa Sūtra*, however, upheld the point of view of the Dharmaguptas.

A treatise bearing the same title (Tib. ' Mṅon-par-ḥbyuṅ-baḥi mdo ') is also found in the Tibetan Kangyur. This was translated into Tibetan, revised, and edited by the Indian scholar Ācārya Dharmaśrībhadra and the great Tibetan translator Rin-chen-bzaṅ-po (ŌM. No. 967 ; TM. No. 301).

T. R.

ABHINIVESA. Although the term is derived from the material abode or house (*nivesa*), its significance has become entirely psychological in the sense of a tendency for settling down in the mind, an adherence to a view, an inclination to a belief. Thus, when it is said that " all things ought not to be adhered to " (*sabbe dhammā n'ālaṃ abhinivesāyā* : *M.* I, 251 ; *S.* IV, 50) the commentary explains that whatsoever belongs to the three worlds of existence is not to be adhered to with a mental obsession. The term is then used in juxtaposition to *parāmāsa*, a contagion, and *gāha*, a mental possession. It is, thus, a mental fixation (*cetaso adhiṭṭhāna*), a prejudice and a bias (*abhinivesānusaya* : *S.* II, 17 ; *S.* III, 135). It is frequently used to describe the attachment to the wrong views of eternalism, annihilationism, &c. (*diṭṭhisaññojanaṃ gāho paṭiggāho abhiniveso parāmāso kummaggo micchāpatho* . . . *Dhs.* §§ 381, 1003, 1005, 1117, &c.) ; and it is by the destruction and surrender of this foothold that the mind becomes fully freed (*S.* III, 13).

H. G. A. v. Z.

ABHINIVESA SUTTA. There are two suttas of this name, both occurring towards the very end of the division on the Aggregates (*Khandha Saṃyutta : S.* III, 186). The difference is in one word only. The first sutta deals with the bondage of depending upon the fetter of clinging to the five aggregates of existence. This bondage of depending upon the fetters (*saññojanābhinivesa-vinibandha*) is intensified in the subject of the second sutta of this name by *attachment* to the bondage of depending upon the fetters (*saññojanābhinivesa-vinibandhājjhosāna*). The fetters referred to here are not the usual ten fetters (*dasasaṃyojana*) on the breaking of which depends the gradual progress on the path towards arahantship. The fetters under consideration in these two suttas are fetters of clinging to the body (*rūpa*), to sensations (*vedanā*), to perceptions (*saññā*), to mental formations (*saṅkhārā*) and to consciousness (*viññāṇa*). Dependence (*abhinivesa*) on those fetters is a bondage (*vinibandha*), but attachment(*ajjhosāna*) to such bondage makes deliverance well-nigh an impossibility. It is the reflection that these five aggregates of existence are not permanent, that the impermanent is not satisfactory and is subject to change ; it is by such reflection that no bondage of dependence thereon can arise and no attachment to such bondage. For him who views things thus there is also the knowledge that for him there will be no further rebirth in this present process of becoming (*nāparam itthattāyāti pajānāti*).

H. G. A. v. Z.

ABHIÑJIKA[1] mentioned in the *Saṃyutta Nikāya* (II, 204-5) as an undisciplined monk who on being admonished by the Buddha repented of his lapse and was apparently reformed.

He was a co-resident of Anuruddha and was engaged in a verbal contest with Bhaṇḍa, a co-resident of Ānanda. They were trying to out-talk each other to find out which of them could speak the more, the better and the longer.

The Buddha was informed of this by Mahākassapa. When the latter was asked by the Buddha to give a religious discourse to the monks, he showed his reluctance by saying that the monks were of evil speech, unruly, intolerant and not keen on receiving instruction. He cited the instance of Abhiñjika and Bhaṇḍa.

The Buddha had them brought to his presence and admonished them. After listening to him, Abhiñjika and Bhaṇḍa repented of their action and promised to cultivate self-restraint in the future.

ABHIÑÑĀ. The normal state of consciousness in which takes place most of our thinking, planning and reasoning with more or less lucidity has, like the colour spectrum with its flanks of infra-red and ultra-violet, two adjoining spheres of infra-conscious perception and ultra-conscious insight. All three spheres are types of knowledge (*ñāṇa*), but perceptive knowledge (*saññā*) may be without full conscious awareness (*viññāṇa*), whereas the intuitive knowledge of insight (*abhiññā*) dispenses with the perceptive and formative types of thought.

Perception (*saññā*), even if it leads to awareness (*viññāṇa*), merely tells us what things look like and, being further guided on to consciousness by ideations or mental formations (*saṅkhārā*), it is necessarily influenced by those earlier acquired leanings. *Abhiññā*, on the other hand, is a kind of direct knowledge which has left behind the physical world of space and time, of perception, of ideation, of causality, of logical reasoning, and is, therefore, psychic in the fullest sense. It is not knowledge of composites, but insight into their nature. Such a complete knowledge becomes an experience which can bring about a total transformation in the relationship between the subject and object of this knowledge. It consists ultimately in seeing things as they are (*yathā bhūtaṃ*), and that is realisation (*abhisamaya*).

Realisation can come along different paths, which, however, have this in common : the subjection of the wandering and distracted mind in concentration of thought (*samādhi*). Various methods to achieve this goal are outlined in many discourses and have been amplified by later commentators, in particular by Buddhaghosa in the *Visuddhimagga*. In short, it is the way to peace of mind (*samatha*), quietude of heart and calming of the passions by means of a process of sublimation whereby a state of trance, or mental absorption (*jhāna*, q.v.), is induced. It is an attempt to bring both body and mind into an intensive alertness or watchfulness (*satipaṭṭhāna*) through a purified receptivity. Through mindfulness (*sati*) is reached mental calm, insight (*abhiññā*), enlightenment, and Nibbāna[2]. It is in this state of the truly open mind that there might be developed psychic powers, which would appear to the average man as supernatural, but which are as yet only supernormal. They are, however, only the by-products of that intuitive understanding through insight (*abhiññā*) which forms the subject of this present article.

The acquisition of these intuitive powers is then one of the aims of concentration (*samādhi*) through the manifold methods of meditation (*bhāvanā*) which is, more literally, mental development or culture. This intuition itself, however, is not the goal, but one of the steps leading to the deliverance of Nibbāna.

The essence of the Buddha's teaching is embedded in the Four Noble Truths (*cattāri ariya-saccāni*) of what is conflict (*dukkha*), the cause of conflict (*dukkha-samudaya*), the solution of conflict (*dukkha-nirodha*) and the way towards solving the problems of conflict (*dukkha-nirodha-gāminī-paṭipadā*). These Four Noble Truths are said to be declared by the Buddha expressly " because they are profitable (*attha-saṃhita*), because they belong to the essence of existence (*dhamma-saṃhita*), because they are the foundations of a pure life (*ādi-brahmacariyaka*) because they are conducive to complete dispassion (*ekanta-nibbidā*), to cessation of desires (*nirodha*), to peace of mind (*upasama*), to direct knowledge-insight (*abhiññā*), to enlightenment (*sambodha*) and deliverance (*nibbāna*). "[2] *Abhiññā* is placed in this formula towards the very end, only to be followed by enlightenment itself, thereby indicating its high position of importance.

---

[1] Abhijika in a Burmese MS. and Ābhiñjika in two Sinhalese MSS.

[2] *S.* V, 179.

Satisfaction and happiness (*veda-paṭilābha somanassa-paṭilābha*) can be obtained even in conquest of war, as admitted by Sakka the ruler of the gods, but that is not conducive to peace, to intuitive knowledge, to enlightenment, to Nibbāna (*na upasamāya, na abhiññāya, na sambodhāya, na nibbānāya saṃvattanti*).[3] It is only through peace of mind that intuition can germinate and develop into full enlightenment. This peace of mind, however, should be well understood. For the Buddhist aspirant (*yogāvacara*) to an intensely deep, spiritual life there is no divine spirit with whom he could desire spiritual union, as is the case of the Christian mystic or the Hindu yogi. His striving for a divine consciousness or celestial vision (*dibbacakkhu*) as a momentary substitution of his earthly process of consciousness is never an end in itself, but only a means to spiritual growth and mental culture, to be discarded almost as soon as acquired, to prevent it from taking root or forming a source of attachment. Even the fixation of thought in one-pointedness of mind (*citt'ekaggatā*) is desirable only as a means to overcome the distractions of a wandering mind. For here lies a very actual danger as in the temporary extinction of the fires of lust (*lobha*) and aversion (*dosa*) there is much opportunity for self-complacency in mental fixation. And that would not be conducive to further development of spiritual effort, as it would thereby leave room for stagnation, long before the goal is in sight. The goal is a total extinction of those fires, a complete eradication of those roots of all evil, the attainment of arahantship and perfect enlightenment, which cannot be achieved during an actual state of mental absorption (*jhāna*). The search, therefore, is not for blissful union with the One, but for the Void. It is not in peaceful concentration (*samatha*), but in the contemplation of insubstantiality (*anattā*) and of emptiness (*suññatā*) that the channel of emancipation is open (*anattānupassanā attābhinivesaṃ muñcanti suññatānupassanā nāma vimokkhamukhaṃ hoti*),[4] which frees the mind from the idea of self, an ego, or a soul.

In the same way as the lower stages of mental absorption (*jhāna*) are steps leading to deeper concentration, gradually discarding their individual characteristics of discursive thinking (*vitakka*), sustained application of thought (*vicāra*), zest (*pīti*) and well-being (*sukha*), so the various forms of spiritual achievement on mundane levels (*lokiya*) are to be considered as mere stepping stones to that supramundane power (*lokuttara*), which, in discarding concentration (*samādhi*) and mental absorption (*jhāna*) altogether, reaches out to penetrating insight (*vipassanā*) into the characteristics (*lakkhaṇa*) of all existence, namely, impermanence (*anicca*), conflict (*dukkha*), and insubstantiality (*anattā*). It is this insight alone that can solve the problem of life and its ever repeated cycle of birth and death, by the total annihilation of all greed (*lobha*), aversion (*dosa*) and delusion (*moha*).

Abhiññā, therefore, falls naturally into two main divisions, mundane (*lokiya*) and supramundane (*lokuttara*). The first is attainable through perfection in mental concentration (*samādhi*) and consists of five kinds (*pañc'ābhiññā*) as follows: (1) magical powers (*iddhividhā*) of (*a*) determination (*adhiṭṭhān'iddhi*), (*b*) transformation (*vikubbana iddhi*), (*c*) creation (*manomaya iddhi*), (*d*) penetrating knowledge (*ñāṇavipphāra iddhi*), (*e*) penetrating concentration (*samādhivipphāra iddhi*); (2) divine ear (*dibbasota*); (3) penetration of the minds of others (*ceto-pariya-ñāṇa*); (4) divine eye (*dibbacakkhu*) and (5) remembrance of former existences (*pubbenivāsānussati*).

The second type is the supramundane (*lokuttara*) power of intuitive knowledge, which is attainable through penetrating insight (*vipassanā*), viz., the extinction of all mental intoxicants (*āsavakkhaya*) which is the realisation of arahantship.

The two divisions taken together, therefore, constitute the six kinds of psychic attainments usually referred to as *chaḷ-abhiññā*.[5]

One more kind of psychic power is referred to, in which case there are seven (*sattābhiññā*), the additional one being knowledge of the future (*anāgataṃsa-ñāṇa*).[6]

Har Dayal in *The Bodhisattva Doctrine in Buddhist Sanskrit Literature* (pp. 108 ff.) has thrown some light on the process of growth of the formula of the *abhijñā* (*abhiññā*). Although it is generally accepted that *āsavakkhaya-ñāṇa* is the additional sixth item to the earlier group of five (*pañcannam abhiññānam: S.* II, 216, §§ 16-29), which is omitted from the *Dharma-saṅgraha* (xx, p. 4,) the *Dasabhūmika Sūtra* (pp. 34–35, J. Rahder, Paris, 1926) and the *Abhidhammattha-saṅgaha* (trsl. p. 209), Har Dayal makes it his point that insight into the destruction of the mental intoxicants belonged to the original set of five super-knowledges, but was relegated to the sixth place by the intruder *ṛddhi-vidhā-jñāna* (*iddhi-vidhā*), supernormal powers.

According to the *Mahāvastu* (chapter on enlightenment, I, 228–9) and the first *Avalokita Sūtra* (II, 283–4) only the celestial eye (*divyacakṣu*), remembrance of previous lives (*pūrvanivāsānusmṛti*) and destruction of the cankers (*āśravakṣaya*) are mentioned, so following the tradition of the *Sutta-piṭaka* (*M.*I, 22–23). This tradition is also recorded in the *Lalitavistara* (pp. 344–5), but there is nothing to indicate in these works that this group of three is either comprehensive or even collectively called *abhijñā*. Neither does the fact that the *Kassapa Saṃyutta* (*S.* II, 212-3) mentions these three last in order of the six *abhiññā* provide any evidence of the earlier three having been added on later, nor does it prove that these three were "borrowed from the schools of wonder-working ascetics or impostors, that have always flourished in India" (op. cit. p. 110).

Here follows a slightly more detailed exposition of these various types of intuition and psychic power. The first division is called mundane (*lokiya*) as the types falling under this category are associated with a mental development which has not risen above the mundane level, whereas the second division is called supramundane (*lokuttara*) because of its exclusive connection with the Path of Holiness (*ariya-magga*).

---

[2] *D.* III, xxix, *Pāsādika Suttanta*, p. 137; *S.* II, 223.
[3] *D.* II, xxi, *Sakka-pañha Suttanta*, p. 285.
[4] *Abhs.* JPTS. 1884, p. 45.
[5] *Vbh.* 334.
[6] *Abhvt.* 108.

The psychic powers called *iddhi-vidhā* are frequently referred to as magical powers, for they include most of those claimed for modern mediums. The Buddha is represented as saying: " It is because I see danger in the practice of these mystic powers that I loathe and abhor them and am ashamed thereof. "[7]

The possession of such magical power is in itself no sign of virtue, for even Devadatta was able to make use of such power in order to win over prince Ajātasattu (q.v.) in his scheming against the Buddha.[8] A display of such powers is reckoned as an offence against the regulations laid down for Buddhist monks,[9] while the claiming to possess such powers without basis of truth is even so serious an offence (*pārājika*) that expulsion from the Order is involved.[10]

These psychic or magical powers (*iddhi*) are treated in detail in the *Visuddhimagga*, *Paramattha-mañjūsā* and *Vibhaṅga*. In the sense of attainment of the supernormal they are called " modes of success " (*iddhi-vidhā*).[11] And they are distinguished by the various kinds of success, such as the following :

Adhiṭṭhāna-iddhi is success by resolve, because by a resolution or an act of will phenomena are produced outside one's body which are mind-made, projected images of oneself : being one, one becomes many.[12] Bilocation or multilocation, although not yet acknowledged as possible by modern physical science does not involve an intrinsic contradiction, as there is no absolute impossibility in the same body being at once circumscriptively in one place and definitively elsewhere. In such a case, however, as local extension (*paṭhavī*) is an inherent and essential quality (*bhūta*) of matter (*rūpa*), the replications will lack the essential material qualities and will be, therefore, phantasmal replications, or projected images.

Vikubbana-iddhi is the power of transforming one's body into some other form, such as a boy or a serpent, thereby abandoning and altering one's normal form without the duplication of personality. It is this power which was used by Devadatta to win over the young prince Ajātasattu [13]. Mahā Moggallāna referred to this power in particular, when saying :

" . . . . I can instantly innumerable times
Create a living shape ; skilled to transform myself
As other, yea, all magic power have I at will ".[14]

Manomaya-iddhi is the power of creating phenomena produced by the mind in resolution.[15] Such a created visible form has no sensitivity and there is no sex or life faculty in it either.[16] If the possessor of this supernormal power walks up and down, the creation walks up and down there, too. But, if the possessor of such magical power wishes to make his creations different in appearance, he should emerge from the basic state of mental absorption and make a corresponding resolution before re-entering and attaining once more this supernormal field of power.[17]

Ñāṇa-vipphāra-iddhi is the power of pervading through knowledge (*ñāṇa*), thereby intervening in the natural course of events, such as the prevention of death in the case of Bakkula who otherwise would not have reached the path of arahantship.[18]

Samādhi-vipphāra-iddhi is the power of radiating through concentration (*samādhi*), whereby whilst in this state of concentration no pain will be felt and death cannot occur before emerging from the state of mental absorption (*jhāna*). Thus, no harm came to Sāriputta when he received a blow on his shaven head from a wicked spirit, as at that time he was absorbed in concentration.[19]

These two powers of pervading through knowledge and radiating through concentration, are thus means of preventing the normal course of action from taking effect, wherefore they are rightly grouped as supernormal powers (*iddhi*). When the Buddha enumerated to Ajātasattu the fruits of the life of a monk,[20] in the *Sāmañña-phala Sutta*, he elaborated the supernormal power of determination (*adhiṭṭhāna-iddhi*) which elsewhere [21] also is illustrated in great detail : " Being one he becomes many, or having become many, he becomes one again : he becomes visible or invisible ; without let he passes through walls, through fences, through mountains, as if they were but air ; he penetrates up and down through solid earth, as if it were but water ; he walks on water without parting it, as if it were solid ground ; cross-legged he travels through the air, as a bird on the wing ; he touches and handles the moon and the sun, though they be so potent and mighty ; even in this body of his, he scales the heights of the world up to the heaven of Brahmā ; just as a clever potter could succeed in making out of clay any shape of vessel he wanted to have ".

But although among the kinds of supernormal power only *adhiṭṭhāna-iddhi* is mentioned, the other powers of transformation (*vikubbana*) and creation (*manomaya*) are equally to be counted.[22] The powers named *iddhi* are grouped as one item of supernormal intellection (*abhiññā*) and this one item usually comprises the five powers mentioned so far. But we find further elaborations as follows :[23]

---

[7] *D.* I, 213.
[8] *Vin.* II, 185 ; *DhA.* I, 139.
[9] *Vin.* II, 112.
[10] *Vin.* III, 91.
[11] *Vism.* xii, §§ 20-26, pp. 318-9.
[12] *S.* III, 15.
[13] *Vin.* II, 185 ; *DhA.* I, 139.
[14] *Thag.* verse 1183.
[15] *Vism.* xii, § 135, p. 341.
[16] *Vism A.* 398.
[17] *Vism.* xii, § 67, p. 327 ; *Vism A.* 390.
[18] *MA.* IV, 190 ; *Vism.* xii, § 27, p. 319.
[19] *Ud.* 39.
[20] *D.* I, 78.
[21] *S.* III, 15-18.
[22] *Vism.* xii, § 45, p. 323.
[23] *Ps.* I, 112 ; II, 205 ; *Vism.* xii.

Ariyā iddhi is the power of the Noble Ones, i.e., of those who have entered the Path of Holiness, who can look upon agreeable objects as disagreeable, and who can view the repulsive with equanimity. It is attained only by those who have mastered their mind.

Kamma-vipākaja-iddhi is the inherent or inborn power which is the result of past action, such as the power of birds to fly through the air without supernormal power.

Puññavato iddhi is not inherent as a power in one's existence, but is acquired subsequently as a result of meritorious deeds in a former life. Thus, abundance and prosperity are " successes " of this kind ; so is the power of levitation in humans, &c.

Vijjāmaya-iddhi is also an acquired power, not as a result of merit, but through knowledge or science. Aviation is a power typically representing this class ; so hypnotism, incantation, &c.

Tattha-tattha-sammappayoga-paccayā ijjhanaṭṭhena iddhi is the power which brings success as the result of the correct use of opportunities. It is the ordinary power which can be exercised by men in ordinary walks of life. Thus the right application of renunciation leads to success in the abandoning of lustful desires.

All these powers (*iddhi*) would constitute the first of the five types of intuitive understanding or direct knowledge-insight (*abhiññā*). But it would not be complete to speak of the various psychic powers (*iddhi*) without referring also to the four bases of psychic power (*iddhi-pāda*) which, if cultivated and developed, do not contribute to so-called further progress either here or beyond,[24] but lead to the annihilation of all becoming. They are the wish-to-act (*chando*), energy (*viriya*), thought (*citta*) and investigation (*vīmaṃsa*). Each of these four bases is said to be accompanied by concentration and struggle (*samādhi-padhāna-saṅkhāra-samannāgata*) with the intention to be neither sluggish nor overstrained, without being inwardly cramped or outwardly distracted, with mind alert and thoughts unhampered.[25] As guides, they indicate the road ; as precursors of success and prior causes thereof, they prepare the path[26] that goes on to the utter destruction of woe.[27]

Iddhi then constitutes the first type of intuitive understanding (*abhiññā*).

The second type of this intuitive understanding or direct knowledge-insight is called the celestial means of hearing (*dibba-sota-dhātu*). It is called celestial or divine, as it is a sensitivity to perceive sounds, consistent with the refined nature of deities, acquired by them through their good karma.[28] As a type of direct knowledge (*abhiññā*) it can be produced through the development of energy and is called an ear-element (*sota-dhātu*), because this type of intuition does not manifest itself in forms and is thus more like the perception of sound. By this means then is acquired the understanding of things, purified and surpassing that of men, sounds both of devas and mankind, both far and near.[29] It is sometimes translated as clairaudience. Being the capacity to hear sounds not belonging to the physical world, it is another psychic faculty. The hearing can be either external or internal. Tones are heard externally even though arising within the head. When voices are heard they seem frequently to make suggestions. But many times, a careful scrutiny of such communications makes it evident that the recipient is self-deluded and is dramatising the contents of his own unconscious mind.[30] The more developed or positive psychic knows that the sounds or words heard by him are only his own natural method of translating the knowledge acquired intuitionally.

The third type of intuitional knowledge (*abhiññā*) may be called " thought-reading " for it is the knowledge of the thoughts of others (*paracitta-vijānana*). " With his own mind he encompasses and knows the thoughts of other beings, other persons (*parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti*[31]). He knows the passionate mind as such, and the mind free therefrom ; the malignant mind, the infatuated mind, and the minds free therefrom ; the cramped and the scattered minds ; the lofty and the vulgar ; the better and the inferior ; the controlled and the dissipated ; the liberated mind and the mind not free." It is truly penetration of minds (*cetopariya*) and penetration of hearts (*cetaso pariya*), and is directed exclusively to the thoughts of other beings, i.e., " of the rest of beings, himself excluded " (*parasattānaṅ ti attānaṅ ṭhapetvā sesasattānaṃ*[32]). Buddhaghosa continues to explain the method of developing such knowledge. From the attainment of mental absorption by means of the light (*āloka*)-device one should observe with the celestial eye (*dibba-cakkhu*) the colour of the blood in the physical heart (*hadaya-rūpa*). The various colours indicate the different kinds of mental states. Thus joy (*somanassa*) is shown to be like the red colour of the fruits of a banyan tree ; while grief (*domanassa*) darkens that colour like that of a rose-apple fruit ; and equanimity (*upekkhā*) gives the golden hue of sesamum oil.

The fourth type of intuitional knowledge is called the celestial eye (*dibba-cakkhu*). This purified vision, which surpasses that of ordinary men, sees " beings faring on and being reborn, some low, some lofty, some beautiful, some ugly, some happy, some miserable. "[33] It is with this supernormal vision that people can be known to pass away from this life according to their works (*yathākammūpage satte pajānāti*), those given over to evil ways in deed, word and thought to be reborn in hell and those who acted rightly in deed, word and thought to be reborn in a happy place of bliss. Thus, it is the kind of knowledge by means of which is known the passing away and the rebirth of beings

---

[24] *S.* V, 252.
[25] *S.* V, 264 ff.
[26] *Vism.* xxii, § 36, p. 583.
[27] *S.* V, 255.
[28] *Vism.* xiii, § 2, p. 343.
[29] *D.* I, 79 ; III, 281 ; *A.* III, 15.
[30] Phoebe Payne : *Man's Latent Powers*, p. 153.
[31] *D.* I, 79 ; III, 281 ; *A.* III, 16.
[32] *Vism.* xiii, § 8, p. 344.
[33] *D.* III, 281 ; *A.* III, 17.

(*cutūpapātañāṇa*[34]). This type of knowledge is a cause of purification of view (*diṭṭhi*), for he who sees only the passing away of beings and not their reappearance assumes an annihilationist's point of view, while he who is aware only of the appearance of beings might conclude therefrom that this existence is their original and only life.[35]

In the same chapter Buddhaghosa makes also certain introductory remarks about the preliminary and the requisite conditions for the development of this faculty. Only three meditation devices (*kasiṇa* q.v.) are said to be suitable in this connection: the fire device (*tejo-kasiṇa*), the white-coloured device (*odāta-kasiṇa*), and the light aperture (*āloka-kasiṇa*).[36] Complete mental absorption (*jhāna*), however, should not be entered upon, as in such a mental state intuitive knowledge will not arise. But, during neighbourhood-(or access-) concentration (*upacārajjhāna*) the meditation device should be made the basis of the development of this supernormal intuitive knowledge of celestial vision. This preliminary work of access-concentration, however, is of short duration, and, if full absorption is not allowed, it will quickly lapse. Hence, this basic meditation for further introspective development (*pādakajjhāna*) has to be repeated again and again, till the light gets gradually consolidated and remains in a predetermined area. Then, physical objects which are not within the focus of the physical eye (*maṃsacakkhu*) will come into the focus of the eye of knowledge (*ñāṇacakkhu*).

Celestial vision may be followed by *yathā-kammūpaga-abhiññā* which is supernormal insight concerning event-according-to-deed, by which a particular event in the *past* history of a particular individual is discerned; or by *anāgataṃsa-abhiññā*, which is intuitive knowledge by which a particular event of his *future* history is discerned.

This last one is not to be confused with the power of prophecy (*anāgataṃsa-ñāṇa*), confined to the Buddha, who alone can take every possible condition into account. This power of prohecy is sometimes counted as an *abhiññā*, in which case there are seven: *sattābhiññā*.[37] The Buddha, while relating his own experiences during the days before his enlightenment[38], remarked on the fading away of apperception, which he found was due in turn to doubts arising in him and disturbing his mental concentration, then to intellectual shortcomings, to flurry and worry, to fear, to excitement, to unchaste thoughts, to excessive effort, or to slackness. Only after he had got rid of each and everyone of these blemishes (*kilesa*), was he able to develop mental concentration in various degrees of observation.

The remembrance of former existences (*pubbenivāsānussati*) is the fifth and last of the five mundane types of intuitive knowledge (*lokiya-pañcābhiññā*). With this supernormal power one can call to mind previous existences through many an aeon of progression (*saṃvaṭṭakappa*) and many an aeon of destruction (*vivaṭṭakappa*), and in each existence remember one's name, clan, caste, experiences of happiness and sorrow, and the full span of life in all detail and circumstance.[39] This psychic faculty, although certainly supernormal, is not special to the followers of the Buddha. Even the commentator admits that this power is found with other sectarians (*titthiyā*[40]), although with certain restrictions and limitations. To develop this a beginner has to trace in reverse order the actions performed in the course of each day. His normal consciousness, being thus trained in the observance of what is evident, will become more sensitive after this preliminary work; and, developed into this intuitive type of knowledge, thought can be brought back beyond the link of rebirth by adverting to " mentalised form " (*nāma-rūpa*) arising at the moment of death. For this reason it is also called knowledge of an individual's death and (subsequent) rebirth (*sattānaṃ cutūpapāte ñāṇa*[41]), in which case it is the same as the celestial eye (*dibba-cakkhu*), but with this difference that remembrance of previous existence applies to one's own past in the round of rebirth (*saṃsāra*), whereas the divine eye scans the rebirths of others at that present moment only.

Four rates of progress (*paṭipadā*) are enumerated, depending on whether progress is difficult (*dukkhā-paṭipadā*) or easy (*sukhāpaṭipadā*), whether direct knowledge-insight comes slowly (*dandhābhiññā*) or swiftly (*khippābhiññā*).[42] This progress is explained in the *Atthasālinī* as referring to progress of development of mental absorption (*jhāna*). Insight which occurs from access-concentration to full absorption is called direct knowledge-insight or intuition or supernormal insight (*abhiññā*). This insight is sluggish, weak and of slow occurrence in some, while in others it is quick, strong and swift. The first take long to attain to the manifestation of the jhāna-factors, while the latter attain them quickly.[43] " It is not a mere intellectual process, but one cultivated in accordance with a certain system of concepts objectively valid. "[44] In this process there is more wisdom than reason, more insight than knowledge, more understanding than learning, more assimilation than information, and hence more application than speculation.

Positive psychism is part of the make-up of the spiritually developed person. But it is only part of that make-up. The pupil is rightly warned against seeking to develop psychic powers as an end in itself. Psychic powers are incidental to the greater quest of truth. There have been instances where the summit of holiness had been reached without any development of these psychic powers. The blind arahant Cakkhupāla is the classical example thereof, [45] whereas Devadatta is the classical example of one who having been in possession of

---

[34] *Vism.* xiii, § 72, p. 357.

[35] ibid. § 74.

[36] *Vism.* xiii, § 95, p. 361.

[37] *Abhvt.* 108.

[38] *Upakkilesa Sutta*: *M.* III, pp. 158-162.

[39] *D.* I, 81; III, 281; *A.* III, 16.

[40] *Vism.* xiii, § 15, p. 346.

[41] *Vbh.* 334.

[42] *D.* III, xxxiii, *Saṅgīti Suttanta*, p. 228; *D.* III, xxviii, *Sampasādanīya Suttanta*, p. 106.

[43] *Expositor*, I, 244.

[44] C. A. F. Rhys Davids: *Buddhist Manual of Psychologica Ethics*, pp. 17-18, note 2.

[45] *DhpA.* I, 1.

Ariyā iddhi is the power of the Noble Ones, i.e., of those who have entered the Path of Holiness, who can look upon agreeable objects as disagreeable, and who can view the repulsive with equanimity. It is attained only by those who have mastered their mind.

Kamma-vipākaja-iddhi is the inherent or inborn power which is the result of past action, such as the power of birds to fly through the air without supernormal power.

Puññavato iddhi is not inherent as a power in one's existence, but is acquired subsequently as a result of meritorious deeds in a former life. Thus, abundance and prosperity are " successes " of this kind ; so is the power of levitation in humans, &c.

Vijjāmaya-iddhi is also an acquired power, not as a result of merit, but through knowledge or science. Aviation is a power typically representing this class ; so hypnotism, incantation, &c.

Tattha-tattha-sammappayoga-paccayā ijjhanaṭṭhena iddhi is the power which brings success as the result of the correct use of opportunities. It is the ordinary power which can be exercised by men in ordinary walks of life. Thus the right application of renunciation leads to success in the abandoning of lustful desires.

All these powers (*iddhi*) would constitute the first of the five types of intuitive understanding or direct knowledge-insight (*abhiññā*). But it would not be complete to speak of the various psychic powers (*iddhi*) without referring also to the four bases of psychic power (*iddhi-pāda*) which, if cultivated and developed, do not contribute to so-called further progress either here or beyond,[24] but lead to the annihilation of all becoming. They are the wish-to-act (*chando*), energy (*viriya*), thought (*citta*) and investigation (*vīmaṃsa*). Each of these four bases is said to be accompanied by concentration and struggle (*samādhi-padhāna-saṅkhāra-samannāgata*) with the intention to be neither sluggish nor overstrained, without being inwardly cramped or outwardly distracted, with mind alert and thoughts unhampered.[25] As guides, they indicate the road ; as precursors of success and prior causes thereof, they prepare the path[26] that goes on to the utter destruction of woe.[27]

Iddhi then constitutes the first type of intuitive understanding (*abhiññā*).

The second type of this intuitive understanding or direct knowledge-insight is called the celestial means of hearing (*dibba-sota-dhātu*). It is called celestial or divine, as it is a sensitivity to perceive sounds, consistent with the refined nature of deities, acquired by them through their good karma.[28] As a type of direct knowledge (*abhiññā*) it can be produced through the development of energy and is called an ear-element (*sota-dhātu*), because this type of intuition does not manifest itself in forms and is thus more like the perception of sound. By this means then is acquired the understanding of things, purified and surpassing that of men, sounds both of devas and mankind, both far and near.[29] It is sometimes translated as clair-audience. Being the capacity to hear sounds not belonging to the physical world, it is another psychic faculty. The hearing can be either external or internal. Tones are heard externally even though arising within the head. When voices are heard they seem frequently to make suggestions. But many times, a careful scrutiny of such communications makes it evident that the recipient is self-deluded and is dramatising the contents of his own unconscious mind.[30] The more developed or positive psychic knows that the sounds or words heard by him are only his own natural method of translating the knowledge acquired intuitionally.

The third type of intuitional knowledge (*abhiññā*) may be called " thought-reading " for it is the knowledge of the thoughts of others (*paracitta-vijānana*). " With his own mind he encompasses and knows the thoughts of other beings, other persons (*parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti*[31]). He knows the passionate mind as such, and the mind free therefrom ; the malignant mind, the infatuated mind, and the minds free therefrom ; the cramped and the scattered minds ; the lofty and the vulgar ; the better and the inferior ; the controlled and the dissipated ; the liberated mind and the mind not free." It is truly penetration of minds (*cetopariya*) and penetration of hearts (*cetaso pariya*), and is directed exclusively to the thoughts of other beings, i.e., " of the rest of beings, himself excluded " (*parasattānaṅ ti attānaṅ ṭhapetvā sesasattānaṃ*[32]). Buddhaghosa continues to explain the method of developing such knowledge. From the attainment of mental absorption by means of the light (*āloka*)-device one should observe with the celestial eye (*dibba-cakkhu*) the colour of the blood in the physical heart (*hadaya-rūpa*). The various colours indicate the different kinds of mental states. Thus joy (*somanassa*) is shown to be like the red colour of the fruits of a banyan tree ; while grief (*domanassa*) darkens that colour like that of a rose-apple fruit ; and equanimity (*upekkhā*) gives the golden hue of sesamum oil.

The fourth type of intuitional knowledge is called the celestial eye (*dibba-cakkhu*). This purified vision, which surpasses that of ordinary men, sees " beings faring on and being reborn, some low, some lofty, some beautiful, some ugly, some happy, some miserable. "[33] It is with this supernormal vision that people can be known to pass away from this life according to their works (*yathākammūpage satte pajānāti*), those given over to evil ways in deed, word and thought to be reborn in hell and those who acted rightly in deed, word and thought to be reborn in a happy place of bliss. Thus, it is the kind of knowledge by means of which is known the passing away and the rebirth of beings

---

[24] *S.* V, 252.
[25] *S.* V, 264 ff.
[26] *Vism.* xxii, § 36, p. 583.
[27] *S.* V, 255.
[28] *Vism.* xiii, § 2, p. 343.
[29] *D.* I, 79 ; III, 281 ; *A.* III, 15.
[30] Phoebe Payne : *Man's Latent Powers*, p. 153.
[31] *D.* I, 79 ; III, 281 ; *A.* III, 16.
[32] *Vism.* xiii, § 8, p. 344.
[33] *D.* III, 281 ; *A.* III, 17.

(*cutūpapātañāṇa*[34]). This type of knowledge is a cause of purification of view (*diṭṭhi*), for he who sees only the passing away of beings and not their re-appearance assumes an annihilationist's point of view, while he who is aware only of the appearance of beings might conclude therefrom that this existence is their original and only life.[35]

In the same chapter Buddhaghosa makes also certain introductory remarks about the preliminary and the requisite conditions for the development of this faculty. Only three meditation devices (*kasiṇa* q.v.) are said to be suitable in this connection: the fire device (*tejo-kasiṇa*), the white-coloured device (*odāta-kasiṇa*), and the light aperture (*āloka-kasiṇa*).[36] Complete mental absorption (*jhāna*), however, should not be entered upon, as in such a mental state intuitive knowledge will not arise. But, during neighbourhood-(or access-) concentration (*upacārajjhāna*) the meditation device should be made the basis of the development of this supernormal intuitive knowledge of celestial vision. This preliminary work of access-concentration, however, is of short duration, and, if full absorption is not allowed, it will quickly lapse. Hence, this basic meditation for further introspective development (*pādakajjhāna*) has to be repeated again and again, till the light gets gradually consolidated and remains in a predetermined area. Then, physical objects which are not within the focus of the physical eye (*maṃsacakkhu*) will come into the focus of the eye of knowledge (*ñāṇacakkhu*).

Celestial vision may be followed by *yathā-kammūpaga-abhiññā* which is supernormal insight concerning event-according-to-deed, by which a particular event in the *past* history of a particular individual is discerned; or by *anāgataṃsa-abhiññā*, which is intuitive knowledge by which a particular event of his *future* history is discerned.

This last one is not to be confused with the power of prophecy (*anāgataṃsa-ñāṇa*), confined to the Buddha, who alone can take every possible condition into account. This power of prohecy is sometimes counted as an *abhiññā*, in which case there are seven: *sattābhiññā*.[37] The Buddha, while relating his own experiences during the days before his enlightenment[38], remarked on the fading away of apperception, which he found was due in turn to doubts arising in him and disturbing his mental concentration, then to intellectual shortcomings, to flurry and worry, to fear, to excitement, to unchaste thoughts, to excessive effort, or to slackness. Only after he had got rid of each and everyone of these blemishes (*kilesa*), was he able to develop mental concentration in various degrees of observation.

The remembrance of former existences (*pubbenivāsānussati*) is the fifth and last of the five mundane types of intuitive knowledge (*lokiya-pañcābhiññā*). With this supernormal power one can call to mind previous existences through many an aeon of progression (*saṃvaṭṭakappa*) and many an aeon of destruction (*vivaṭṭakappa*), and in each existence remember one's name, clan, caste, experiences of happiness and sorrow, and the full span of life in all detail and circumstance.[39] This psychic faculty, although certainly supernormal, is not special to the followers of the Buddha. Even the commentator admits that this power is found with other sectarians (*titthiyā*[40]), although with certain restrictions and limitations. To develop this a beginner has to trace in reverse order the actions performed in the course of each day. His normal consciousness, being thus trained in the observance of what is evident, will become more sensitive after this preliminary work; and, developed into this intuitive type of knowledge, thought can be brought back beyond the link of rebirth by adverting to " mentalised form " (*nāma-rūpa*) arising at the moment of death. For this reason it is also called knowledge of an individual's death and (subsequent) rebirth (*sattānaṃ cutūpapāte ñāṇa*[41]), in which case it is the same as the celestial eye (*dibba-cakkhu*), but with this difference that remembrance of previous existence applies to one's own past in the round of rebirth (*saṃsāra*), whereas the divine eye scans the rebirths of others at that present moment only.

Four rates of progress (*paṭipadā*) are enumerated, depending on whether progress is difficult (*dukkhā-paṭipadā*) or easy (*sukhāpaṭipadā*), whether direct knowledge-insight comes slowly (*dandhābhiññā*) or swiftly (*khippābhiññā*).[42] This progress is explained in the *Atthasālinī* as referring to progress of development of mental absorption (*jhāna*). Insight which occurs from access-concentration to full absorption is called direct knowledge-insight or intuition or supernormal insight (*abhiññā*). This insight is sluggish, weak and of slow occurrence in some, while in others it is quick, strong and swift. The first take long to attain to the manifestation of the jhāna-factors, while the latter attain them quickly.[43] " It is not a mere intellectual process, but one cultivated in accordance with a certain system of concepts objectively valid. "[44] In this process there is more wisdom than reason, more insight than knowledge, more understanding than learning, more assimilation than information, and hence more application than speculation.

Positive psychism is part of the make-up of the spiritually developed person. But it is only part of that make-up. The pupil is rightly warned against seeking to develop psychic powers as an end in itself. Psychic powers are incidental to the greater quest of truth. There have been instances where the summit of holiness had been reached without any development of these psychic powers. The blind arahant Cakkhupāla is the classical example thereof,[45] whereas Devadatta is the classical example of one who having been in possession of those powers lost the " magic touch " by his lack of self-control.

---

[34] *Vism.* xiii, § 72, p. 357.
[35] ibid. § 74.
[36] *Vism.* xiii, § 95, p. 361.
[37] *Abhvt.* 108.
[38] *Upakkilesa Sutta : M.* III, pp. 158-162.
[39] *D.* I, 81 ; III, 281 ; *A.* III, 16.
[40] *Vism.* xiii, § 15, p. 346.
[41] *Vbh.* 334.
[42] *D.* III, xxxiii, *Saṅgīti Suttanta*, p. 228 ; *D.* III, xxviii, *Sampasādanīya Suttanta*, p. 106.
[43] *Expositor*, I, 244.
[44] C. A. F. Rhys Davids: *Buddhist Manual of Psychologica Ethics*, pp. 17-18, note 2.
[45] *DhpA.* I, 1.

But the attainment of the summit of perfection through the extinction of all mental intoxicants (*āsavakkhaya*) is a knowledge of insight (*abhiññā*) which is not only supernormal, but which may also be called supernatural in so far as it has transcended all the limitations and weaknesses of human nature. Thus this knowledge-insight of the total destruction of all mental intoxicants (*āsavānaṅkhaye-ñāṇa*[46]) is frequently included in the list of six supernormal intuitions (*chaḷ-abhiññā*). Such intoxicants (*āsava*) are usually enumerated as four : the intoxicants of sensuous delight (*kāma*), of lust of life or desire for rebirth (*bhava*), of speculative views (*diṭṭhi*), and of ignorance (*avijjā*).[47] The extinction of these intoxicants leads immediately to arahantship which is the supreme fruit of the supramundane path (*lokuttara-magga*). Hence, this sixth kind of intuitive knowledge belongs to the second type of supramundane intuition (*lokuttar-abhiññā*). " Having destroyed the intoxicants one enters and abides in the emancipation of the mind, in the emancipation of insight which is free of the intoxicants and which is realised by one's own knowledge even in this very life " (*āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññā-vimuttiṃ diṭṭhe va dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati*).[48] This spiritual intuitive knowledge gives comprehension of the five factors of grasping (*pañcūpādānakkhandhā*), i.e., of existence as craving ; it leads to abandonment of ignorance and craving for rebirth ; it develops calm (*samatha*) and insight (*vipassanā*) ; it gives the realisation of wisdom and freedom.[49]

Among the forty subjects of meditation, it is especially the ten recollections (*anussati*) of the Buddha, the Dhamma, the Saṅgha, virtue, renunciation, devas, breathing, death, bodily composition and tranquillity, which have been declared by the Buddha to be conducive to intuitive knowledge (*abhiññā*), to perfect enlightenment (*sambodha*) and Nibbāna [50]. The six forms of intuition (*abhiññā*) constitute also part of the eight modes of *vijjā*, the other two being knowledge born of insight (*vipassanā-ñāṇa*) and the potency (*iddhi*) of the mental image. Together they form the states which partake of and which are the associates of wisdom (*vijjābhāgino*),[51] because they arise as parts and portions of wisdom,[52] although only knowledge born of insight is sometimes referred to, instead of the entire series of eight.[53]

Mention is sometimes made (e.g., in *A*. III, 334) of six associated states of wisdom : the conception of impermanence (*anicca-saññā*), of conflict in impermanence (*anicce-dukkha-s°*), of insubstantiality of conflict (*dukkhe-anatta-s°*), the conceptions of renunciation (*pahāna-s°*), of dispassion (*virāga-s°*) and of cessation (*nirodha-s°*). These form a completely different set from the Abhidhamma formula and make no reference to *abhiññā*.

The importance of the development of this intuitive knowledge can be gathered from an oft repeated list of virtues, which are described in terms of abandoning even the various stages of spiritual progress, resulting from the gradual abandoning of mental absorption (*jhāna*), and leading up to supreme deliverance through complete dispassion (*ekanta-nibbidā*), fading away (*virāga*), cessation (*nirodha*), peace (*upasama*), direct knowledge-insight (*abhiññā*), to enlightenment (*sambodha*) and to Nibbāna.[54]

H. G. A. van Zeyst.

ABHINNĀBHA. As proclaimed by the Buddha Śākyamuni to the five Bhadravargīya monks, Abhinnābha, " Unbroken Light ", or " He from whom issues an unbroken stream of light " is the name of one of the thousand Buddhas who will arise in this " auspicious world age " named Puṣpika. Each of them will be possessed of a radiance of twelve yojanas (*Mhvu*. III, 330.13).

ABHIÑÑĀ-PARIÑÑEYYA SUTTA contains only three words in the text (*S*. IV, 29) : *sabbaṃ bhikkhave abhiññāpariññeyyaṃ* : everything, O monks, is to be comprehended by intuitive knowledge (as impermanent, unsatisfactory and insubstantial). Everything here means the sense-organs, their objects and contacts, and the consciousness arising therefrom. Comprehending this by intuitive knowledge, the noble disciple will be repelled thereby and realise that for life in these conditions there is no hereafter.

ABHINNAPARIVĀRĀ, the name of one of many hundred thousand Nāga maidens who in addition to many others had assembled at Jetavana in Śrāvasti when the Buddha was residing there (*BHS*. s.v.).

ABHINNARĀṢṬRA, a former Buddha mentioned in a list of names of former Buddhas under whom the Buddha Śākyamuni acquired merit, in the eighth Bhūmi (*Mhvu*. I, 136. 13–141. 16).

ABHIÑÑĀ SUTTA, occurring in the *Catukka Nipāta* of the *Aṅguttara Nikāya* (*A*. II, 246), speaks of intuitive knowledge (*abhiññā*,) as the means whereby the five factors of grasping (*pañcupādānakkhandhā*), namely the material body (*rūpa*), sensation (*vedanā*), perception (*saññā*), mental concepts (*saṅkhārā*) and consciousness (*viññāṇa*) are to be comprehended (*pariññeyyā*).

Intuitive knowledge (*abhiññā*) is also the means by which ignorance (*avijjā*) and craving for rebirth (*bhavataṇhā*) are to be abandoned (*pahātabbā*). Again it is intuitive knowledge which is the means for the culture (*bhāvetabbā*) of tranquillity of mind (*samatha*) and insight (*vipassanā*).

---

[46] *Vbh*. 334.
[47] *Dhs*. § 1448.
[48] *D*. III, 281 ; *A*. III, 19.
[49] *A*. II, 246.
[50] *A*. I, 30.
[51] *Dhs*. § 1296.
[52] *Dhs A*. 50.
[53] *D*. I, 76.
[54] *D*. III, xxix, *Pāsādika Suttanta*, p. 132 ; *Ps*. I, 47.

Intuitive knowledge is finally the means of realisation (*sacchikātabbā*), of wisdom (*vijjā*) and freedom (*vimutti*).

Under this same name could be classed also a group of 85 suttas which in an extremely condensed form conclude the Book of Fives (*pañcaka nipāta*) of the *Aṅguttara Nikāya* (*A*. III, 277-8). " For the direct insight knowledge (*abhiññāya*) of seventeen evils, viz., passion (*rāga*), hatred (*dosa*), delusion (*moha*), anger (*kodha*), enmity (*upanāha*), hypocrisy (*makkha*), malice (*paḷāsa*), envy (*issā*), avarice (*macchariya*), deceit (*māyā*), craftiness (*sāṭheyya*), obstinacy (*thambha*), impetuosity (*sārambha*), pride (*māna*), arrogance (*atimāna*), intoxication (*mada*) and indolence (*pamāda*), the following five sets of mental states ought to be developed :

(*a*) perception of the unattractive (*asubhasaññā*), of death (*maraṇasaññā*), of danger (*ādīnavasaññā*), of the perishable nature of food (*āhāre paṭikkūlasaññā*) and of the absence of joy in the entire world (*sabbaloke anabhiratasaññā*); (*b*) perception of impermanence (*aniccasaññā*), of insubstantiality (*anattasaññā*), of death (*maraṇasaññā*), of the perishable nature of food (*ahārepaṭikkūlasaññā*) and of the absence of joy in the entire world (*sabbaloke anabhiratasaññā*); (*c*) perception of impermanence (*aniccasaññā*), of conflict in impermanence (*anicce dukkhasaññā*), of the insubstantiality of conflict (*dukkhe anattasaññā*), of renunciation (*pahānasaññā*) and of dispassion (*virāgasaññā*); (*d*) the five faculties (*indriya*) of trust (*saddhā*), energy (*viriya*), mindfulness (*sati*), concentration (*samādhi*) and insight (*paññā*); (*e*) the five spiritual powers (*bala*) of trust (*saddhā*), energy (*viriya*), mindfulness (*sati*), concentration (*samādhi*) and insight (*paññā*). "

The frequent repetition and overlapping is here all the more noticeable, owing to the extreme condensation of the text.

ABHIÑÑĀ VAGGA, the 26th chapter of the *Catukka Nipāta* of the *Aṅguttara Nikāya* (II, pp. 246–253). It contains ten suttas (Nos. 251–260), the first one of which deals with intuitive knowledge (*abhiññā*) and has given its name to the entire chapter.

The *uddāna* which recapitulates the titles of the suttas at the end of the Vagga reads as follows :

> *abhiññā pariyesanā saṅgaho Mālukyaputto*
> *atthakulaṃ dve ājaññā balaṃ arañña kammunāti*
> (Intuition, quests, popularity, Mālunkyā's son, prosperity, two thoroughbreds, power, forest, action).

ABHIÑÑEYYA SUTTA contains only three words in the text (*S*. IV, 29) : *sabbam bhikkhave abhiññeyyaṃ* : everything, O monks, is to be intuitively known (as impermanent, unsatisfactory and insubstantial). It differs from the *Abhiññā-pariññeyya Sutta* (q.v.) only in the last word : *abhiññeyyam* : to be intuitively known; *abhiñña-pariññeyyam* : to be comprehended by intuitive knowledge.

ABHIPĀRAGA, a friend and boyhood companion of the bodhisattva when he was born as the king of the Śibis with his capital at Ariṭṭhapura. In the Pali tradition which is contained in the *Ummadantī Jātaka* (*J*. V, 209–227) and which tells us that he was none other than a former incarnation of Sāriputta, he is known as Ahipāraka. They grew up as friends and at the age of sixteen went to Takkasilā. On returning after completing their education, the bodhisatta became king and appointed Ahipāraka as his commander-in-chief (*senāpati*). The Sanskrit tradition, however, which is contained in the *Jātakamālā* (80–87), says that Abhipāraga was the bodhisattva's minister (*amātya*), a high official (*amātyamukhyaḥ*) of the king. In this connexion, it is significant to note that in the Pali tradition the bodhisatta is made to address his commander-in-chief as *katte* which, according to the commentator, means ' one who acts for the welfare of the king ', i.e., a minister (cp. *J*. V, 220 & 225 ; also *Jātaka Stories*, V, p. 113, n. 1).

Abhipāraga was married to a maiden of captivating beauty, Ummadantī, daughter of Kirīṭavatsa a leading townsman. One day, the bodhisattva while driving through the town, caught a glimpse of her and was immediately overpowered by his love for her. When visiting the king, who had fallen ill because of his love, Abhipāraga, who was skilled in the interpretation of the expression of the face and of such gestures as betray internal feelings (*iṅgitākāragrahaṇanipuṇamatiḥ*), realised that the king had fallen in love with his wife.

Ever regardful of the king's welfare, he wishes to hand her over to him. In his attempts to persuade the king to accept her, Abhipāraga argues that the king will merely be assisting in the performance of a gift, that his acquiescence would only be a favour and not a source of grief to himself; that the king's reputation need suffer no damage as it would merely be a private arrangement between the two of them, and that it would give him the same satisfaction as that obtained by a faithful heart by serving the interest of his master. Nay, his love for the king is so great that he even shows his willingness to command his wife to lead the life of a harlot whom no one is forbidden to woo. He gives the king an assurance that he would himself face all the censure for this action owing to the gladness of mind he would feel for having promoted the king's happiness. The king, however, counters all these arguments and says that it is not possible for him to offend against righteousness.

" Of the non-Buddhistic redactions all agree in this point, that the King at last dies from love, and that the faithful officer then kills himself." (J. S. Speyer : *SBB*. I, 124). But, in adapting this tale to illustrate how " sages of old though ruling a kingdom, whenever lust sprang up in their hearts, passed under its sway for a time, but checked their roving thoughts and were guilty of no improper conduct " (*J*. V, 209), the king and his faithful minister were, no doubt, made to live on, ever striving to maintain control over their senses.

ABHIPAŚYA, a caitya which, according to the *Mahāvastu*, is said to be located in the south (Padma, in *Lal*. cp. *SBB*. XIX, 295, n. 1). It is referred to as " being always ablaze with splendour and as a place where prayers are always answered ". This caitya is also mentioned among the sacred places whose blessings the Buddha is said to have invoked on the merchants Trapuṣa and Bhallika (Pali: Tapassu, Bhallika) in gratitude for the first meal they offered him after his enlightenment.

ABHIRĀDHANA, one of the three friends of the brāhman Sambhūta who accompanied him to hear the Buddha preach, the other two being Bhūmija and Jeyyasena. It is said that as a result of the sermon Sambhūta entered the Saṅgha (*ThagA.* I, 47). It is to be inferred that Abhirādhana and the other two also entered the Saṅgha as all four of them are spoken of as noble arahants who had acquired a thorough knowledge of the doctrine.

ĀBHIRĀ (–lipi), the name of one of the many scripts which are under the control (*nīti*) of bodhisattvas and are listed in the *Mahāvastu* in that portion which deals with the seventh bhūmi or stage of progressive religious development of the bodhisattvas. This script was, most probably, used in the country of the Ābhīras, a tribe of northern India (I, 135. 7 : var. Āpīrā).

ABHIRĀMĀ, one of the three grand palaces befitting the three seasons occupied, for a period of 9,000 years in his last lay life, by Nārada Buddha before his renunciation. The names of these three palaces are listed as Jitā, Vijitā, and Abhirāmā (*Buv.* x, 19); Vijita, Vijitāvī, and Jitābhirāmā; Vijita, Vijitāvī, and Vijitābhirāmā (*BuvA.* 182, 188); and also as Jitā, Vijitā, and Bhūrimā (*Buv.* 129, *v.* 8, Colombo 1912 ed.).

ABHIRĀMAŚRĪVAKTRĀ, an actor's daughter, appropriately so named as she was of exceedingly beautiful countenance. She was a previous incarnation of the night goddess (*rātri-devatā*) Samantasattvattrāṇojaḥ-śrī who, in an earlier birth as a cakravartin's daughter Samantajñānaratnārciḥ-padmabhadrābhirāmanetraśrīcandrā by name, made an earnest wish that she be always reborn with a noble complexion such as that assumed by the bodhisattva Samantabhadra for the purpose of disciplining the citizens of Ratnakusumapradīpa who were intoxicated by their own beauty.

The night goddess, Samantasattvattrāṇojaḥśrī, in relating to the noble youth Sudhana how she came to know the bodhisattva-salvation (*bodhisattva-vimokṣa*—a Mahāyāna method of salvation), explains how she gained instruction from five hundred Tathāgatas who were propitiated (*ārāgita*) by her in her former births, and who occupied the world region (*lokadhātu*) Maṇicakravicitrapratimaṇḍitavyūha in the world-age (*kalpa*) named Mahāprabha (*Gvyū.* 281–283). The last of these five hundred Tathāgatas was one by the name of Dharmadhātugaganapūrṇaratnaśikharaśrīpradīpa, and it was during his time that she was born as Abhirāmaśrīvaktrā, the daughter of an actor (*naṭadārikā*). When this Tathāgata was entering the city while a drama was in progress she, by the power of the Buddha (*Buddhānubhāvena*), stood erect in the sky, and, praising him in a thousand verses, went up to him. Her whole body was then illumined by a ray (*raśmi*), Dharmadhātuvidyotitavyūha by name, which he released from his curl of hair (*ūrṇākośa*). It was on account of this ray which touched her whole body that she received the (bodhisattva-) salvation named Dharmadhātunayāvartagarbha.

T. R.

ABHIRĀMAVARTĀ, name of a girl attendant of Subhadrā (q.v.), the daughter of a householder named Mahāprajña. Together with Bhadrā, Dṛḍhamatī, Śrībhadrā, Brahmadattā, Śrīprabhā, and Suprabhā, she headed a retinue of five hundred girl attendants (*dārikā*) who accompanied Subhadrā on her visit to Mañjuśri, the perennially young (*kumārabhūta*), who was residing in the caitya of the grove named Vicitrasāradhvajavyūha which lay to the east of the great city Dhanyākara by name (*Gvyū.* 52. 2).

ABHIRATI, the name of a world region (*lokadhātu*). It is the Buddha field (*buddhakṣetra*, q.v.) of the Tathāgata Akṣobhya (*Gvyū.* 82.9 ; *AṣP.* 366.15). Its cosmic location is in the eastern quarter (*Sdmp.* 184.7, ed. N. Dutt, p. 126).

ABHIRŪPA, name of a former Buddha mentioned among the first hundred of the host of Āryans in the ninth bhūmi, in a list of names of former Buddhas under whom the Buddha Śākyamuni acquired merit during his career as bodhisattva (*Mhvu.* I, 139.14).

ABHIRŪPANANDĀ, an arahant therī to whom verses 19–20 in *Therīgāthā* (p. 125) were addressed by the Buddha. From the accounts contained in the *Therīgāthā-Aṭṭhakathā* (p. 24 f.) and the *Apadāna* (II, 608 f.) we have the following information regarding her.

She was born in Kapilavatthu as a daughter to the chief wife of the Sakya Khemaka and was named Nandā. Because of her great beauty she became known as Abhirūpanandā.

The two accounts differ in detail regarding the events which led to her ordination. According to the *Therīgāthā Aṭṭhakathā*, on the day she was to select her husband the Sakya prince Carabhūta (who evidently was to be selected) died and her parents made her enter the Saṅgha against her will. The *Apadāna* has it that she was sought by many Sakyas and there was great trouble among them. Her parents got her ordained so that she might not destroy the Sakyas.

Both accounts continue to say that even after she entered the Order, she, being infatuated with her own beauty, did not go to the Buddha's presence through fear of his contempt. But the Buddha seeing that she was ripe for knowledge devised a method of getting her to visit him. He ordered Mahāpajāpati to have all the bhikkhunīs come to him for instruction. Abhirūpanandā still avoided the Buddha by sending another in her place, but the Buddha refused to recognise the substitute and she was compelled to go. By means of his miraculous power, the Buddha created a very beautiful woman and showed her becoming subject to old age and decay, thereby causing emotion to arise in Abhirūpanandā. She became disgusted of saṃsāra. The Buddha addressed her with the verses contained in the *Therīgāthā* (referred to above), advising her to meditate on the impurity of the body. At the end of the *gāthā* she attained arahantship.

The two accounts give information regarding Abhirūpanandā's previous births, too. In the time of Buddha Vipassī she had been born in the city of Bandhumati as daughter to a wealthy householder. She heard the Buddha preach the doctrine and became a devout follower. At the death of the Buddha she offered a gem-studded golden umbrella to the cetiya containing the Buddha's relics. As a result of this she was reborn in various heavens until she was born finally in this Buddha epoch as Abhirūpanandā.

In the *Sutta-Nipāta Aṭṭhakathā* (I, pp. 241 f.) the story of Abhirūpanandā is included in the account of the ordination of the three Nandās which is cited as one of the two occasions when the *Vijaya Sutta*, also called the *Kāyavicchandanika Sutta* in the commentary, was preached.

There has been some confusion in the accounts of Abhirūpanandā. The *Apadāna* quotation given in the account of the *Therīgāthā Aṭṭhakathā* is not the section pertaining to Abhirūpanandā in the *Apadāna* but to Ekapiṇḍadāyikā therī (*Ap.* II, p. 515–516). This same *Apadāna* quotation recurs in the *Therīgāthā Aṭṭhakathā* account of Mettā (*ThīgA.* p. 36), and appears to be more appropriate to her. Among the verses addressed by the Buddha to Abhirūpanandā in the *Apadāna* account, are verses which pertain to Sundarī Nandā (*Thīg.* p. 132; *ThīgA.* pp. 80 f.).

L. R. G.

ABHISAJJANĪ VĀCĀ. See ABUSIVE LANGUAGE.

ABHISĀMA, a cakkavatti king who is supposed to have earned this high estate by virtue of an act of piety he performed in a previous life when, in order perhaps to facilitate the washing of feet, he placed a plank and (a vessel of) water near the entrance to a monastery of which he himself might have been an inmate, with the earnest hope that he may attain the noblest weal (*uttamatthassa pattiyā : Ap. I*, No. 231). This wish he is said to have realised in his last life as the thera Udakāsanadāyaka (ibid. p. 318, n. 2).

Note: The Pali Text Society's edition of the *Apadāna* has also recorded a variant form of the name Abhisāma which is said to occur in one manuscript as Aggisāma.

ABHISAMAYA. I. Introduction and meaning of the word : As one of the fundamental conceptions of the method of Buddhist meditation *abhisamaya* is the practical training towards realisation of truth in Buddhism; and *abhisamaya* has been always connected with the whole process of enlightenment, both in Theravāda and Mahāyāna.

Etymologically *abhisamaya* is derived from *abhi-sam-i*, its verb *abhisamayati* or *abhisameti*, i.e., coming by completely, comprehension, clear understanding, intuition, and so on. The Tibetan translation is *mṅon-rtogs*, while the Chinese translation for abhisamaya 現觀[1], which means direct observance, is popularly used in China and Japan.

The verb *abhisameti* or *abhisamayati* has in general the Four Noble Truths (*cattāri ariya-saccāni*) as its object. In the Buddhist texts the term is found along with *satya* in such compound forms as *āryastyānām abhisamayāyā* (*Divy.* 654. 24), *satyābhisamaya* (*Bbh.* 38. 12), *saccābhisamayā nicchātā parinibbhutā* (*S.*758), *catusaccābhisamaya* (*Miln.* 214) and so on. This means that *abhisamaya* is directed towards the practice and cognition of truth, especially the Four Noble Truths. Therefore, whenever one speaks of *satya* (*sacca*)–*abhisamaya*, it should be defined as the full understanding of the Four Noble Truths through stages leading to the enlightenment of *śrāvakas* (disciples) and bodhisattvas. On the other hand, the verb *abhisameti* is often accompanied by *abhisambujjhati*, i.e., 'to be awakened to enlightenment'. The Buddha's famous discourse on Dependent Origination[2] (*paṭiccasamuppāda*) shows the content of his enlightenment which is also to be realised by every living being by observing (*passati*), understanding (*abhisameti*) and perfectly awakening (*abhisambujjhati*).

In connection with the realisation of enlightenment (*abhisambodhi*), G. Nishi says:[3] "The idea, 'to obtain the highest Enlightenment', for disciples in early Buddhism, was usually expressed by the verb *pajānāti* from which the noun *paññā* (*prajñā*) is derived. It is likely that the frequent employment of *abhisambujjhati* noticed in the explanation of his Enlightenment was due to the fact that at a later period Buddhists had limited the original expression *pajānāti* to denote only the supreme Enlightenment of the Buddha and thus to show the difference between the Buddha and His disciples". Throughout the Pali canon, *paññā* (wisdom) has been the principal factor of enlightenment, and *abhisamaya* the fundamental way of realising it. From the view point of verbal use, however, both *pajānāti* and *abhisameti* as verbs show the characteristics of enlightenment more clearly than would be shown from their employment as nouns. Besides, as both are closely connected with each other, they show that enlightenment is not merely conceptual but is actually realisable by observation and comprehension of things as they truly are. The Buddha frequently emphasised—*yathābhūtañāṇadassana* (observation or intuition of thus-ness). For instance, the *Saṃyutta Nikāya* states the following about Nirvāṇa (Nibbāna): the Buddha and his disciples who have attained Nibbāna really obtained the cognition of the five elements as they truly are (*yathābhūtam pajānāti*, IV, p. 192), fully understood the Four Noble Truths as they truly are (*catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamaya*, V, p. 435) and perfectly acquired the right insight (*yathābhūtaṃ sammappaññā*) in impermanence, suffering and non-self, the characteristic aspects of all elements (III, p. 22).

---

[1] U. Ogiwara's Sanskrit-Japanese Dictionary mentions other translations from Chinese Texts: *abhisamaya* 現·現觀·現解·通達·證·所證·現證·得·智慧, *abhisamita* 證·現證·現觀·對觀, *abhisamita-dharma* 證如實法 現證實法, *abhisamitavat* 現觀·已得證入現觀, *abhisamitāvin* 已現觀·具現通·具現見 &c.

[2] *S.* II, p. 25 (xii, 20 : Paccaya).
Katamo ca bhikkhave paṭiccasamuppādo. Jātipaccayā bhikkhave jarāmaraṇam uppādā vā Tathāgatānam anuppāda vā Tathāgatānam. Ṭhitā vā sā dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā. Tam Tathāgato abhisambujjhati abhisameti. Abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti passathāti cāha.

[3] *Studies on Paññā in Early Buddhism* (Japanese Edition. Tokyo, 1955), p. 264.

At any rate, it is most important for those who are striving to attain enlightenment that the truth itself can be revealed by direct and right observation of things as they truly are. *Abhisamaya* bears just such a characteristic. The fact that the Buddha used such ordinary words as " to see " (*passati*) explains what we have just stated above. The following quotations illustrate the fundamental and essential standpoint of the Buddha whose intention was to let his disciples easily understand his thought. ' Whoever sees the dhamma, sees me ' (*yo dhammaṃ passati so maṃ passati : S.* III. p. 120). ' Whoever sees the Dependent Origination, sees the Dhamma; whoever sees the Dhamma sees Dependent Origination ' (*yo paṭiccasamuppādaṃ passati, so dhammaṃ passati, yo dhammaṃ passati so paṭiccasamuppādaṃ passati : M.* I, pp. 190-191). From these quotations it will be evident that we ourselves should see, observe, and cognise the truth through wisdom (*paññā*), on which various practices are based. The Buddhist practices have, as their common feature, the practical foundation that every kind of experience, whether connected with empirical or spiritual matters, should have a bearing on our ordinary lives. Even profound and philosophical doctrines have to be regarded as groundless and of no significance, unless they have been studied and practised by direct experience both subjectively and objectively. On *paññā* as practical training the Buddha mentions that there are three such kinds of practice, namely, by hearing (*sutamayā*), by thinking (*cintāmayā*) and by training (*bhāvanāmayā*).

Having dealt with the general meanings of *abhisamaya*, we shall next proceed to mention its special use when applied to the path of *śrāvakas* as a meditation method. Now, we may say that from the time of early Buddhism onwards the paths of training for arahants and disciples consisted in meditation on the Four Noble Truths, and the full understanding of the Four Noble Truths (*saccābhisamaya*) has been regarded as the way to seeing the truth (*dhammānupassanā, dhammābhisamaya*) through activities based on insight (*paññā*). Therefore, in a study of *abhisamaya*, it will be necessary (1) to understand *abhisamaya* as being on a par with enlightenment, Nibbāna and Vimokkha, &c., from the point of view of it being a type of enlightenment, (2) to comprehend how *abhisamaya* has played its part in the stages of the training and the meditation method of śrāvakas and (3) to clarify the relation between *abhisamaya* and *paññā* from the aspects of mutual agreement in Mahāyāna and Theravāda.

II. **Saccābhisamaya** is the realisation of truth. The Buddha's fundamental doctrines—the Four Noble Truths, the twelve causalities, the Noble Eightfold Path, &c., have been understood as those which enable śrāvakas to realise truth. By adding the word *anupassanā* or *abhisamaya* these doctrines, systematised as the methods of śrāvaka meditation, have been called the realisation of the Four Noble Truths and the realisation of the twelve causalities. As for the Noble Eightfold Path, from its very content we can call it "the realisation of the Noble Eightfold Path". Meanwhile, there are the enlightenment methods or factors of enlightenment (*bodhipākṣikā dharmāḥ*) regarded as steps in training both in the Mahāyāna and Theravāda paths. These enlightenment methods generally have thirty-seven items in which the Four Noble Truths and the twelve causalities have not been included, though the Noble Eightfold Path is. To this point Mahāyāna thought provides an efficient solution. Why do the *Prajñāpāramitā-sūtras* emphasise the significance of *prajñā* as well as the enlightenment method of śrāvakas ? The thirty-seven enlightenment methods (*saptatriṃśad bodhipākṣikā dharmāḥ, sattatiṃsa bodhipakkhiyā dhammā*) of śrāvakas aim at the attainment of arhantship by means of *kṣayajñāna* and *anutpādajñāna*. They also embrace problems relating to *vijñāna* and *jñāna*. The Four Noble Truths, too, which depend as much upon *prajñā*, deal with the discrimination of *vijñāna* and *prajñā*, especially from the standpoint of *prajñā* in the sense of *saccābhisamaya*. Accordingly, there is no doubt that the Four Noble Truths originally included the thirty-seven enlightenment methods. The *Abhidharma-mahā-vibhāṣā* reveals that in connection with its composition and purpose it was compiled from the standpoint of the Four Noble Truths.

Paṭisambhidāmagga, too, explains the forty-four kinds of *abhisamaya* in the third chapter where enlightenment methods are characterised by applying the word *abhisamaya* which means *saccābhisamaya*. From early Buddhism to Abhidharma Buddhism, the most important doctrines—the twelve causalities, the Noble Eightfold Path, the thirty-seven enlightenment methods, &c., were widely taken up and dealt with in the circle of the realisation of the Four Noble Truths.

Enlightenment methods are aids to the realisation of enlightenment. In order to attain enlightenment, the meditation on *dharma* should be practised. Because of the fact that *dharma* is *satya*, the meditation of the Four Noble Truths will be called the realisation of *dharma* (*dhammābhisamaya, dhammānupassanā*). Thus, the full understanding of the Four Noble Truths (*saccābhisamaya*) is regarded as the essential means for meditation on truth (*dharma*). This is one of the characteristics of the realisation of truth in Buddhism. Now, the meditation on *dharma* depends upon *prajñā*. The *Abhidharmakośa* gives us the following definition regarding the Four Noble Truths: ' The essence of the sixteen aspects of the Four Noble Truths is nothing but *prajñā* '. The above interpretation confirms the view that the Four Noble Truths are based upon *prajñā* as the keynote of the realisation of truth or emancipation (*vimokṣa*) in Buddhism. It does not mean that the Four Noble Truths were for the first time clarified here only by the Abhidharma method of discriminating all dharmas.

Further, with regard to the pattern of the Four Noble Truths as the realisation of *dharma*, the original meaning of *abhisamaya* should be considered as being 'to grasp completely the reality for oneself and to see rightly the objects'. As *abhisamaya* is all the time connected with the processes of Truth-cognition from the beginning to the end,[4] it is naturally accompanied by its synonyms such as *passanā, anupassanā, paccavekkhana, samatha, vipassanā, vitakka, vicāra, paññā, yathābhūtañāṇadassana, sati, sammādiṭṭhi, yoga, abhisambodhi, sacchikiriyā, adhigama,* &c. These mutual relations connected with *abhisamaya* we shall mention in detail later. In Mahāyāna, Buddhahood has been discussed mainly from the point of view of the realisation of enlightenment. In that connection, the theory of the five distinctions of the nature of sentient beings (*pañca gotrāṇi*) was supported by the Yogācāra schools in opposition to that of the *Saddharmapuṇḍarīka* and *Gaṇḍavyūha Sūtras*. The *Laṅkāvatāra Sūtra* mentions the *pañca gotrāṇi* as consisting of *śrāvakayānābhisamaya-gotra, pratyekabuddhayānābhisamaya-gotra, tathāgatayānābhisamaya-gotra, aniyata-gotra* and *agotra*. The former three have Buddhahood inherently in each. Here is a good example of the use of the word *abhisamaya* in connection with enlightenment and the path of practice.

III. *Abhisamaya in the Sarvāstivāda School:* 'to gradually understand the Four Noble Truths (*anupūrva-abhisamaya*) by the wisdom of non-defilement on the path of observation.' For śrāvakas who follow the steps according to their gradual mental developments, there are the path of observation (*darśana-mārga*), the path of repeated practice (*bhāvanā-mārga*) and the ultimate path of the arahant (*aśaikṣa-mārga*). As in the previous stages of the path of observation, there are two kinds of preliminary training by which the unenlightened men (*pṛthagjana*) can acquire the wisdom of non-defilement so as to be able directly to enter the first stage of sainthood, i.e., the path of observation.

The first stage of training,[5] i.e., the path of accumulating merit, in which various roots of virtue (*kuśala-mūla*) connected with defilements should be practised, is divided into three degrees: (1) the five kinds of mindfulness, i.e., *asubhabhāvanā-smṛti, maitrī-smṛti, idaṃ-pratyayatā-pratītya-samutpāda-smṛti, dhātu-prabheda-smṛti* and *ānāpāna-smṛti*; (2) the respective contemplation on the four *smṛti-upasthāna* from both their particular and common aspects and (3) the comprehensive contemplation of the four *smṛti-upasthāna* from their common aspects. In the first stage *śamatha* is practised, and *vipaśyanā* is practised over the remaining stages.

The second stage of preliminary training[6] is called the *nirvedha-bhāgīya*, by which is meant that the roots of virtue connected with defilements have an activity that leads to the path of observation. It has four subdivisions, the first being the stage of attainment of heat (*uṣmagata*). This means the rising of the roots of virtue and resembles the previous notice of fire which could burn up defilements in the path of observation, just as heat would be a previous indication of fire. According to the degree of heat, the Four Noble Truths connected with the world of desire (*kāma-dhātu*) and the worlds of form and formlessness (*rūpa-dhātu, arūpa-dhātu*) should be meditated upon by understanding their sixteen aspects, namely the aspects of impermanence (*anitya*), suffering (*duḥkha*), non-substantiality (*śūnya*) and non-self (*anātmaka*) as constituting the truth of suffering (*duḥkha-satya*); aspects of cause (*hetu*), driving force (*samudaya*), process (*prabhava*) and relation (*pratyaya*) constituting the truth of origination (*samudaya-satya*); aspects of extinction (*nirodha*), pacification (*śānta*), perfection (*praṇīta*) and deliverance (*niḥsaraṇa*), constituting the truth of extinction (*nirodha-satya*); aspects of path (*mārga*), method (*nyāya*), attainment (*pratipatti*) and way of deliverance (*niryāṇika*), constituting the truth of the path (*mārga-satya*).

The second, the attainment of the climax (*mūrdhagata*), is a more progressive stage than the former. As the stage producing the most prominent roots of virtue out of other unstable ones it is called the climax, such as is the head for a person or the peak for a mountain. As much as in the stage of heat here, too, the Four Noble Truths and their sixteen aspects can be meditated upon to approach this climax of accumulating virtues.

The stage of steadfastness (*kṣānti*) is a stage of producing the unchangeable roots of virtue caused by a clear cognition of the Four Noble Truths. It has three subdivisions, i.e., the low (*mṛdu*), the intermediate (*madhya*) and the high (*adhimātra*). The first and second stages demand repeated meditation on the Four Noble Truths and their sixteen aspects. In order to deepen the meditation which induces the pure wisdom of non-defilement, the entrant into the stage of the intermediate adopts a method of meditation on the Four Noble Truths, called 'decreasing objects and their aspects'.[7] Thereby one of four aspects belonging to the truth of suffering connected with the world of desire can be meditated upon in two moments. Next, the same aspect which should be understood in one moment becomes an object of meditation in the stage of the high.

---

[4] E. Obermiller, *The Doctrine of Prajñā-pāramitā*, (p. 7, note): 'In the Tibetan tradition abhisamaya and mārga are always spoken of as synonymous—mṅon-rtogs daṅ lam don-gcig.'

[5] This stage is called *dharma-abhisamaya*. cp. ibid. p. 19, note.

[6] This stage is called *artha-abhisamaya*. *Artha* is to be understood in the sense of *pravacana-artha* (Sa-lam Jig. 5 & 6), cp. ibid. p. 20, note.

[7] The intermediate has 32 aspects which multiply the 16 aspects of the 4 truths by 2 (*kāma-dhātu* and *rūpa-arūpa-dhātu*). At first, the truth of suffering concerning *kāma-dhātu* is meditated on with 4 aspects allotted to the truth of suffering, and taking the following aspects in turn. It comes at the end of the meditation on the truth of the path concerning *rūpa-arūpa-dhātu*. On this occasion, the last aspect of *nairyāṇika* among four aspects should be omitted or decreased. The above meditations are called the first circuit. Then the next circuit begins, but at the last meditation the third aspect of *pratipatti* should be omitted. In every 4 circuits, the decreasing of object (each truth) can be done. When 31 circuits, including 7 of decreasing objects and 24 of decreasing aspects, have been held, the aspect of *anitya* needs to be meditated on as the last one to enter into the stage of the highest.

The fourth stage of highest mundane virtues (*laukika-agra-dharma*) is a state during which there is an accumulation of the highest virtues among the mundane virtues characterised by defilements. As in the former state, one aspect of the truth of suffering can be meditated in one moment. And its following moment will directly lead to the path of observation. These four kinds of virtue according to the above-mentioned stages which next occur during preliminary training consist of the wisdom by practice which is regarded as the origin of undefiled virtues in the path of observation and the other paths following it. Speaking of meditation in connection with the stage of preliminary training, it may be said that *saccābhisamaya*,[8] as a secondary and preliminary method, is to be found in all the stages. However, the true merit and activity of *abhisamaya* could be better appreciated in the path of observation.

According to the theory of the Sarvāstivāda (e.g., *Abhidharmakośa*, chapter vi) there are two kinds of undefiled wisdom (*anāśravajñāna*) by which the Four Noble Truths can be fully understood on the path of observation. One is the cognition of the unimpeded path (*ānantarya-mārga*) which directly removes defiling forces (*prāpti*) without any hindrances. The other is the comprehension of the path of deliverance (*vimukti-mārga*) which takes place as soon as the defiling forces have been removed. The relation between cognition and comprehension is similar to what happens when robbers are first driven away and the door is then closed firmly. From the viewpoint of the objects of meditation on the Four Noble Truths, these two kinds of undefiled wisdom are classified into 'sixteen moments' (*soḍaśa-kṣaṇāḥ*) consisting of eight cognitions and eight comprehensions which are allotted to the world of desire and worlds of form and formlessness. The sixteen moments are meditated upon in the following order. (1) The cognition of the truth of suffering (*duḥkhe dharma-jñāna-kṣāntiḥ*) concerning the world of desire, (2) the comprehension of the truth of suffering (*duḥkhe dharma-jñānaṃ*) concerning the world of desire, (3) the subsequent cognition on the truth of suffering (*duḥkhe'nvaya-jñāna-kṣāntiḥ*) concerning the worlds of form and formlessness, (4) the subsequent comprehension of the truth of suffering (*duḥkhe-'nvaya-jñānaṃ*) concerning the worlds of form and formlessness. Similarly, regarding the truths of origination (*samudaya*), extinction (*nirodha*) and the path (*mārga*), the other moments are respectively allotted to the three worlds.

The last moment, i.e., the 16th, the subsequent comprehension of the truth of the path (*mārge 'nvaya-jñānaṃ*) concerning the worlds of form and formlessness, belongs to the path of repeated practice that is subsequent to the path of observation, since at this moment the meditation on the Four Noble Truths which has already been practised in fifteen moments should be repeated again.[9] These fifteen moments belong to the path of observation. Therefore, in the Sarvāstivāda school, the meditation concerning these sixteen moments is called *satya* (*sacca*)-*abhisamaya*,[10] and the word *abhisamaya* is only combined with the path of observation and is not applied to any paths. From the viewpoint of the classification of the meditator's mental developments, the path of observation belongs to the 'path of stream entering' (*śrota-āpanna*). Regarding the sixteenth moment, however, the 'result of stream-entry' (*śrota-āpatti-phala*) is thereby attained.

There is the theory of three *abhisamaya* which is explained in the *Abhidharmakośa* (chapter on *Ārya-pudgala*). The above mentioned *Saccābhisamaya*, as an aspect of the activity of wisdom (of non-defilement), is divided into three : (1) '*abhisamaya* of seeing' (*darśana-abhisamaya*) which means the Four Noble Truths should be seen by wisdom ; (2) '*abhisamaya* of application' (*ālambana-abhisamaya*) which means that wisdom and the mind and mental function associated with that wisdom apply to the Four Noble Truths as the object of meditation ; (3) '*abhisamaya* of resultant' (*kārya-abhisamaya*) wisdom, the mental function associated with that wisdom, the substantial element without manifestation (*avijñapti-rūpa*) and the four conditioned aspects (birth, stability, decay and extinction) co-operate with each other in performing the four actions of comprehension (*pariññā*), abandonment (*pahānaṃ*), realisation (*sacchikiriyā*) and practice (*bhāvanā*) of the Four Noble Truths. The full understanding of the truth of suffering is always accompanied by these three *abhisamayas* (*darśana*, *ālambana* and *kārya*), while there is on the other hand only the resultant realisation (*kārya-abhisamaya*) in respect of the other three truths. Thus, if there is no *darśana-abhisamaya* of the truth of suffering there will be at that time no understanding of any other truth. And also if there is no application (*ālambana*) to the truth of suffering, the other three truths will not appear as objects.

Similarly, each of the Four Noble Truths may have a threefold *abhisamaya*, in which case there is only the resultant *kāryābhisamaya* in respect of the other three truths.

Now, the *saccābhisamaya* of the Sarvāstivādins is characterised by the theory of *anupūrva-abhisamaya* (gradual understanding). According to the Sarvāstivāda view the Four Noble Truths should be fully understood separately in a gradual order of the sixteen moments. If one maintained the theory of *ekakṣaṇa-abhisamaya* (instant understanding) without meditating in due order on the sixteen moments, it could be said that there is no mistake about this theory even from the view point of *kārya-abhisamaya* (*abhisamaya* of resultant). But, as the aspects of the Four Noble Truths are separated from each other, they should be in turn meditated upon by way of *anupūrva-abhisamaya* which is not the case with *ekakṣaṇa-abhisamaya* or instantaneous realisation from the standpoint of *darśana-abhisamaya* (*abhisamaya* of seeing).

---

[8] The path of observation is called *satya-abhisamaya*. cp. E. Obermiller, op. cit. p. 21, note.

[9] Pu-kuang (普光): *Chu-she-lun-chi* (倶舍論記), xxiii.

[10] *Abhidharmakośa*, vi, *v*. 27 'evaṃ ṣoḍasacitto yam satyābhisamayaḥ'.

The sixteen moments seem to have been set up as stages of obtaining the undefiled wisdom (*anāśravajñāna*) through the full understanding of the Four Noble Truths. It may be said that these orderly stages were too analytic or abhidharmic to be suitable for practical meditation. This fact, perhaps, could be attributed to the result of strictly analysing the characteristics of *abhisamaya*. One who has attained the 'result of entering the stream of sainthood' (*śrota-āpatti-phala*) is expected to practise meditation in the successive stages of sixteen moments so as to get two kinds of emancipation of which one is *cetovimutti* or that indicating the extinction of defilement by way of cognition (*dharma-jñāna-kṣāntiḥ*), the other *paññāvimutti* which means the extinction of ignorance (*avijjā*) by way of comprehension (*dharma-jñāna*). Nevertheless, if the meditation on the Four Noble Truths has to be gradually practised in sixteen moments, nobody could ever attain arahantship which is regarded as the ultimate result for śrāvakas. If the realisation of enlightenment needs an order of meditating grades and stages or a selection of the periods of meditation according to mental faculties, there will occur various opinions and questions. Generally speaking, enlightenment at least in connection with the meditation on the Four Noble Truths should be combined not with stages for śrāvakas, but with *abhisamaya*. We shall discover valid reasons for this when we discuss other schools. Among schools there existed two characteristic standpoints, i.e., the theory of gradual understanding (*anupūrva-abhisamaya*) and the theory of instant understanding (*ekakṣaṇa-abhisamaya*) which were seemingly in opposition to each other.

IV. **Abhisamaya in the Vibhajjavāda School and Harivarman's standpoint:** 'Advocating the theory of instant understanding (*ekakṣaṇa-abhisamaya*) on the Four Noble Truths':

(1) The *Visuddhimagga* deals with the theory of instant understanding in the section of 'Purification by Knowledge and Vision' (*ñāṇa-dassana-visuddhi-niddesa*). In each one of the four kinds of path-knowledge (the path of stream-entry, the path of once return, the path of non-return and the path of arahantship) there are respectively exercised four simultaneous functions, i.e., comprehension, abandonment, realisation and practice, which occur in one single moment. Then, the Four Noble Truths should be, in one single moment, fully understood. By applying similes such as that of the lamp, sun and boat to the above idea, the *Visuddhimagga* interprets the standpoint of the Vibhajjavādins. As the lamp burns the wick, so his path-knowledge comprehends suffering; as the lamp dispels the darkness, so the knowledge abandons the origin; as the lamp reveals the light, so knowledge (as the right view) develops the path, that is, the states consisting in right thinking, &c., by acting as co-nascence, &c., for them; and, as the lamp uses up the oil, so the knowledge realises the extinction, which brings defilements to an end.[11]

Further, the simultaneous comprehension of the Four Noble Truths can be acquired in the sense of the sixteen aspects included as one in the Four Noble Truths as follows: oppression (*pīḷana*), being formed (*saṅkhata*), torment (*santāpa*) and change (*vipariṇāma*) as regards the truth of suffering; accumulation (*āyūhana*), source (*nidāna*), bondage (*saṃyoga*) and obstacle (*paḷibodha*) as regards the truth of origin; deliverance (*nissaraṇa*), detachment (*viveka*), being not formed (*asaṅkhata*) and immortality (*amata*) as regards the truth of extinction; departure (*niyyāna*), cause (*hetu*), seeing (*dassana*) and dominance (*ādhipateyya*) as regards the truth of the path.

For instance, in the case of the truth of suffering, a sickness like a stomach-ache is illustrated. "Origin has the characteristic of *accumulating* as its individual essence; but its *sense of source* becomes evident through seeing Suffering, just as the fact that unsuitable food as a source of a sickness becomes evident through seeing how a sickness arises owing to such food. Its *sense of bondage* becomes evident through seeing Cessation which has no bonds. And its *sense of impediment* becomes evident through seeing the Path, which is the outlet".[12] Following a suggestion in the *Visuddhimagga* about those who insist on *abhisamaya* that the different truths are comprehended separately, they are well mentioned in the *Kathāvatthu* (II, 9: *Anupubbābhisamayakathā*). There is an opinion about gradual understanding which rests incorrectly on such words in the sūtras as that the wise man gradually rubs off his own dirt each moment just as the silversmith removes rust from silver. And, one who is on the path of realising the result of stream-entry abandons a part of defilement through the view of suffering and other parts respectively through the view of origin, extinction and path. On the other three paths, the same matter is repeated. Thus, in these sixteen sections he makes gradually an abandonment of defilement to attain arahantship. Among those who would have such a heretical opinion as that *abhisamaya* should be separately practised in each of the truths (*ñāṇa-abhisamaya*), there are, for instance, the Andhakas, Sabbatthivādins, Sammitīyas, Bhadrayānikas, &c., (*Kathāvatthuppakaraṇa-aṭṭhakathā*, p. 58). Further, regarding *cdhisokathā* (*Kvu.* I, iv) Buddhaghosa comments there is an opinion called *odhisokathā*. Among those who at present would have the partial abandonment of defilement, through the view of suffering, &c., which is based on the full understanding of meditation (*jhānābhisamaya*) in the paths of stream-entry, &c., there are Sammitīyas, &c. In order to break down their heretical doctrine, one who asked 'Is there any partial abandonment of defilement?' is of our school. One who answered 'Yes' is of another school as Sammitīya, &c. (ibid. p. 42).

The *odhisokathā*, which is criticised here by Buddhaghosa, is our *anupubbābhisamaya* (gradual understanding).

---

[11] *Visuddhimagga*, p. 593.

[12] *The Path of Purification* (*Vism.* trsl. Bhikkhu Ñāṇamoli), pp. 810–811.

Among schools belonging to Theravāda, the Vibhajjavādins who had differences with Sarvāstivādins in connection with the *abhisamaya* theory, seem to have been more lacking in its detailed interpretation than the latter. Meanwhile, the Mahīsāsakas (one of two branches of Theravāda) of whom Sarvāstivādins and Dharmaguptas were further divisions, were in opposition to the Vajjiputtakas, regarded as the other branch of the Theravāda. Bhadrayānikas and Sammitīyas, whom Buddhaghosa criticised, belonged to the Vajjiputtakas. According to Buddhaghosa's criticism and records[13] of schism in the Saṅgha, therefore, we may point out that Mahīsāsakas (original), Dhammaguttas and Vibhajjavādins were in close contact with each other. They stand on the theory of instant understanding as much as the Mahāsaṅghikas. The Andhakas who are derived from the Mahāsaṅghikas hold the opposite opinion from the latter.

(2) The *Satya-siddhi-śāstra* (Ch'êng-shih-lun 成實論) written in India about 300 A.C. by Harivarman who was the founder of the Ch'êng-shih Tsung sect (Jōjitsu-shū sect 成實宗), expressed its criticism on the *abhisamaya* theory of the Sarvāstivādins. *Satya-siddhi-śāstra*, referring to the Sarvāstivādins' theory of gradual understanding, gives us interesting disputations from the view point of instant understanding.[14]

By presenting some eight theses, Harivarman tries to criticise one by one the arguments expressed in the *Abhidharmakośa* which consist of three sūtra-quotations and three similes. The Sarvāstivādin says: there is an extinction of the view of non-being as soon as one sees the origination (*samudaya*) in the world, and there is an extinction of the view of being as soon as one sees the extinction (*nirodha*) in the world. Hence the two aspects of origination and extinction are different from each other. Against this he expresses an opposite view, "you fail to recognise your own grounds" and, "the path of enlightenment should not be obtained by only sixteen moments and twelve aspects." On the practice for extinguishing various evils and defilements he repeatedly emphasises that the practice cannot be limited to sixteen moments but it really needs innumerable moments. Further, on the gradual practices he opposes the arguments based on a sūtra thus: there arise the eye of insight (*cakkhu*), knowledge (*ñāṇa*), consciousness (*vijjā*) and wisdom (*paññā*) in each of the truths; there are twelve aspects consisting of the three-fold preaching, and further there are sixteen moments. He answers: the Buddha preached that one can get *cakkhu*, *ñāṇa*, *vijjā* and *paññā* in the Four Noble Truths but never stated that there are sixteen moments which should be gradually taken for practices. Lastly, criticising a sūtra quotation which is taken as the effective ground of the Sarvāstivādins' argument and saying that to gradually understand truths is just like going up a flight of stairs, step by step, Harivarman declares, "I have never learnt this sūtra. Even though there is such a sūtra, it must be laid aside because it does not correspond to the characteristics of dharma (*dharmalakṣaṇa*)."

Harivarman has been influenced by the Suttavāda (which is a sub-sect of Theravāda) as well as the Mahīsāsaka, Dhammagutta, Kassapīya, Vibhajjavāda and so on. According to his opinion of *abhisamaya*, therefore, he seems to have had the same opinion as the Vibhajjavādins so far as the *abhisamaya* theory is concerned.

The theory of gradual understanding (*anupūrva-abhisamaya*) will further show us its developed patterns in Mahāyāna Buddhism especially in the Vijñānavāda, i.e., Yogācāra school.

V. **Abhisamaya in the Vijñānavāda School:** (1) *The six kinds of Abhisamaya*. The *Vijñaptimātratā-siddhi-śāstra* explains the five paths of the bodhisattva's practice which are necessary for the attainment of the ultimate meaning of *Vijñaptimātratā*. The paths respectively correspond to the Sarvāstivādins' paths which have already been mentioned. These are as follows: (1) the path of accumulating merit (*sambhāra*) which includes those stages ranging from the stage of aspiration for enlightenment to the stage of the ten kinds of merit-transference. This path is called *mokṣa-bhāgīya* or *ekādhimuktika* from the Vijñānavāda point of view; (2) the path of training (*prayoga*) which corresponds to the stages of heat, climax, steadfastness and highest mundane virtues in the Sarvāstivāda and of which *nirvedha-bhāgīya* or *adhimukticaryābhūmi* is given as another name; (3) the path of penetrating (*nirvedha*) which corresponds to the path of observation (*darśana-mārga*) and also to the first ground of the bodhisattva, i.e., *pramuditā-bhūmi*; (4) the path of repeated practice (*bhāvanā*) ranging from the second ground (*vimalā-bhūmi*) to the tenth ground (*dharmameghā-bhūmi*) of the bodhisattva; (5) the path of ultimate result (*niṣṭhā-mārga*) which is the state of the enlightenment of the Buddha.

In spite of the adoption of the order of paths treated in Sarvāstivāda, the content and the purpose of the above five paths are different from it, since the Vijñānavādin aims at the attainment of Buddhahood through ways of meditation of *vijñaptimātratā* (consciousness only). Every kind of attachment and defilement (*ātma-dharma-grāha* and *kleśa-jñeya-āvaraṇa*) should be abandoned within the five paths to realise the thus-ness (*tathatā*) due to the non-substantiality and to continue the practice of wisdom which is conducive to the attainment of Nirvāṇa and Bodhi. As

---

[13] *Dīpavaṃsa* (southern record) and *I-pu-tsung-lun-lun* (異部宗輪論) (northern record); *Moc.* V, p. 4174; S. Tatsuyama: *History of Indian Buddhism* (in Japanese), pp. 74-80.

[14] Chinese translation *Ch'ng-shih-lun* chap. xxvi *anupūrva* (*-abhisamaya*)(?) and chap. xxvii *ekakṣaṇa* (*-abhisamaya*) (?). Harivarman seems to have belonged to Suttavāda and developed the thought of Suttavāda in his *Satya-siddhi-śāstra*. Vasubandhu, in his youth, studied *Abhidharma-mahāvibhāṣā* at Kaśmīra and wrote *Abhidharmakośa* as a summary of Sarvāstivāda though from a critical viewpoint which has been influenced by Suttavāda. Saṅghabhadra criticised the *Abhidharmakośa* from the traditional interpretation on Sarvāstivāda and then wrote *Abhidharma-nyāyānusāra*. Later Vasubandhu changed over to the Mahāyāna under the guidance of his brother Asaṅga (about A.C. 310–390) and became the systematiser of Vijñānavāda (Yogācāra). Here, we are dealing with the *Abhidharmakośa* as a representative summary of Sarvāstivāda.

abhisamaya has so far been almost connected with the paths of training (*prayoga-mārga*) and observation (*darśana-mārga*), we may here also trace the relation between *abhisamaya* and these two paths in the Vijñānavāda doctrine.

On the path of training (*abhimukticaryā-bhūmi* in Vijñānavāda) there are two kinds of meditation which lead to the path of observation where the bodhisattva may be expected to realise the truth. One is meditation on the four investigations (*catasraḥ paryeṣaṇānāḥ*) which is practised in the stages of heat and climax. The other is meditation on the four intuitions of thus-ness (*catvāri yathābhūta-parijñānāni*) which belongs to the stages of steadfastness and highest mundane virtues. The former consists of *nāma-paryeṣaṇa*, *vastu-p°*, *svabhāva-prajñapti-p°*, and *viśeṣa-prajñapti-p°*. Regarding the objects of our cognition, the following four things are to be investigated and cognised: (1) name (*nāma*), (2) matter (*vastu*), (3) own nature (*svabhāva*) and discrimination or attribute of own nature (*viśeṣa*) which are provisional and non-substantial. When these investigations about the four aspects of a thing are first practised in the stage of heat, it can also be done by the meditation of obtaining the light (*ālokalabdhaḥ samādhiḥ*), which brings about signs of an appearance of undefiled wisdom. As for the stage of climax, these investigations are further deepened in this stage through the practice of the meditation of increasing the light (*ālokavṛddhiḥ samādhiḥ*) which is more subtle and higher than the meditation of obtaining the light. The latter, the meditation on intuition of thus-ness is also subdivided into four as follows: *nāma-esanā-gata-yathābhūta-parijñāna*, *vastu-e°*, *svabhāva-prajñapti-e°*, and *viṣeṣa-prajñapti-e°*. These kinds of intuitive wisdom which have been brought about by the four investigations go further on to abandon even the subject itself of meditator which has concentrated on the realisation of non-substantiality of objects at the two previous stages.

In the accomplishment of non-substantiality concerning object and subject there are two meditations needed. One is the meditation of penetrating to a part-meaning of thus-ness (*tattvārthaikadeśānu-praveśaḥ samādhiḥ*) which belongs to the stage of steadfastness where first the non-substantial object is realised in the lowest stage of steadfastness, and secondly, the non-substantial subject is meditated upon in the intermediate and thirdly, the non-substantial subject is realised in the highest stage. The other is the unimpeded meditation (*ānantarya-samādhiḥ*) belonging to the stage of highest mundane virtues. As this stage can produce much higher intuitive wisdom than the stage of steadfastness, at the last moment of this stage the undefiled wisdom called the original wisdom (*mūla-jñāna*) will be brought about in order to understand fully thus-ness and phenomenon as being equal and indiscriminative from one another. This moment leads to the path of penetrating, i.e., the path of observation.

The path of penetrating is divided into two. One is the path of seeing the thus-ness, where the original wisdom (*mūla-jñāna*) can realise thus-ness in its essence, when our acquired knowledge based upon adherence to object and subject will be removed through the way of the so called 'two kinds of non-substantiality in Vijñānavāda meditation'. There, in this case, are the abandonment of defilements at a moment of the unimpeded path (*ānantarya-mārga*) and also the abandonment of the perfuming (potential) power of defilements at a moment of the path of deliverance (*vimukti-mārga*). After this, the other, called the path of seeing the aspects of thus-ness, should be practised by means of the posteriorly acquired wisdom (*pṛṣṭha-labdha-jñāna*) which aims at fully understanding the discriminative aspects of phenomena based on the equality of themselves. Accordingly this is sub-divided into two, i.e., the path of three moments, that is the thus-ness realised by non-substantiality in connection with self and existence (*ātma-dharma-śūnyatā*) should be in three ways meditated upon from the absolute aspect of thus-ness, and the path of sixteen moments, that is the above-mentioned sixteen moments of Four Noble Truths should be meditated upon in the same manner as that of Sarvāstivāda. As there still remains a certain defilement despite the striving for extinction of the acquired defilement, therefore the path of repeated practice is necessarily demanded for the sake of cultivating the original wisdom as was done in the former path, and it is also expected to remove the inherent defilement in order to accomplish the complete abandonment of defilements—even in moral and intellectual hindrances (*kleśa-āvaraṇa* and *jñeya-āvaraṇa*).

Comparing with the *satya-abhisamaya* in Sarvāstivāda, Vijñānavāda (Yogācāra) shows us a considerably different pattern in its five paths of the bodhisattva's practice. As the name itself indicates, the purpose of Yogācāra consists in practical meditations on Yoga, which are divided into object, practice and result. Especially, to master the principles of *vijñaptimātratā* (consciousness only) and *madhyamā-pratipadā* (middle path), the yogic grounds (*yogācārabhūmi*, in the meaning of Vijñānavāda practice) numbering seventeen, have necessarily to be taken by the meditator (*yogācārin*). In spite of the adoption of the system of stages of practice in Sarvāstivāda, generally speaking, the content of the five paths in Yogācāra is quite different from Sarvāstivāda. For instance, the sixteen aspects of the Four Noble Truths which are to be practised in the path of training in Sarvāstivāda have been alternated with two meditations concerning four investigations and four intuitions of thus-ness in Yogācāra. Moreover, the sixteen moments of the Four Noble Truths regarded as the main practice in the path of observation have been merely taken up as a part of the path in Yogācāra. According to the purpose of the path of observation, Yogācāra emphasises the realisation of thus-ness which should be revealed by two kinds of non-substantiality (*śūnyatā*) from the *vijñaptimātratā* point of view. Such a practice has to be continuously repeated till the ultimate result is attained by the meditator. On the other hand, the fact that *nirvedhika*, *niścaya*, *viniścaya*, *paryeṣaṇā* and *yathā-bhūta-parijñāna*, &c., have been dealt with in Yogācāra as being synonymous with *abhisamaya* should be taken into consideration. This is nothing but a proof showing that *satya-abhisamaya* has been raised to the standpoint of *vijñaptimātratā* through relations between wisdom (*prajñā*) and practical ground of mind (*citta-bhūmi*) in Mahāyāna thought. Nevertheless, the important commentaries of Yogācāra that followed the abhidharma compilation contain various kinds of *abhisamaya*.

Among these classifications,[15] the theory of six kinds of *abhisamaya* such as is referred to in the *Vijñaptimātratā-siddhi-śāstra*, &c., can be considered as a representative example. The six are as follows. (1) *Abhisamaya* of thought: The wisdom consisting of thought (*cintāmayī-prajñā*) accompanied by an acceptance of joy (*saumanasya-vedanā*) can produce a wisdom which is able to observe in the path of training all the common aspects of existence. Then, the wisdom consisting of thought is called *abhisamaya* of thought. (2) *Abhisamaya* of faith: Absolute faith belonging to defilement (*āśrava*) and non-defilement (*anāśrava*) towards the three treasures (Buddha, Dhamma and Saṅgha) is conducive to the activity of *abhisamaya* so as to make it non-regressive. (3) *Abhisamaya* of discipline: The discipline of non-defilement (*anāśrava-saṃvara*) causes a removal of any dirt and makes *abhisamaya* in its action clear and sharp. (4) *Abhisamaya* of wisdom: This consists of two kinds of wisdom which occur in the paths of observation and repeated practice. One is the original wisdom (*mūla-jñāna*) which observes the essence of thus-ness, i.e., the equality of all existences. The other is the posteriorly acquired wisdom (*pṛṣṭha-labdha-jñāna*) which, after realising the equality, observes separately aspects of existence in their own discrimination. (5) Wisdom of ending in *abhisamaya*: At the ending of the *abhisamaya* of wisdom, there will be brought about a wisdom belonging to the range of defilement and non-defilement. This can observe the aspect of thus-ness in differentiated modes of existence. This wisdom is also connected with the two paths of observation and repeated practice. (6) *Abhisamaya* of the ultimate path: This *abhisamaya* includes the ten kinds of wisdom that are exercised in the path of ultimate result. Then, the former three *abhisamayas* will be attributed to the category of *abhisamaya* of resultant (*kārya-abhisamaya*) which has been mentioned in Sarvāstivāda, for they are associated with *abhisamaya* to promote or produce its activities. The remaining three will be considered as those which show the own nature of *abhisamaya*, because *abhisamaya* is closely connected with wisdom in its essence. The name of *abhisamaya*, therefore, is something in common throughout the paths of observation, repeated practice, ultimate result and training; the original wisdom and the posteriorly acquired wisdom; defilement and non-defilement; concentration and distraction.

When this is compared with the Sarvāstivāda definition of *abhisamaya*, we can point out considerable differences between the two schools. To the Vijñānavāda *abhisamaya* is not only connected with the path of observation but with the path of training and others, and is common to both defilement and non-defilement. This means that the Vijñānavādins came to a stage where no more traditional definition on *abhisamaya* was necessary for manifesting the true meaning of *abhisamaya* as the result of constant researches for wisdom and its practice, inasmuch as these were to be actually realised by bodhisattvas.

Now, we can return to explain 'Wisdom of ending in *abhisamaya*'. According to Sarvāstivāda opinion, 'ending in *abhisamaya*' means a kind of wisdom relating to defilements which has been brought about by taking mundane things as objects in meditation. That is to say, among the above-mentioned sixteen moments of *abhisamaya*, when the three subsequent comprehensions belonging to the truths of suffering, origin and extinction are about to arise, the wisdom of ending in *abhisamaya* simultaneously takes place. As regards 'Wisdom of ending in *abhisamaya*', it is restricted to the three truths, since it has sometimes exercised its actions of cognition, extinction and realisation in these three truths. It is also far beyond the object of meditation for the subsequent comprehension of the truth of the path, in as much as it has been originally attributed to mundane wisdom, by which the truth of the path cannot be practised at all. Moreover, this wisdom, as the defiled and the mundane, is regarded as one of absolute non-appearance (*atyantānutpāda*) which means that it can never come into existence without a possibility of its being expected to appear in future, so long as extinction independent of the force of wisdom (*apratisāṅkhya-nirodha*) as an unconditioned element (*asaṃskṛta-dharma*) still prevents a present appearance of the wisdom. As against the Sarvāstivāda definition there are different opinions taken by schools such as the Sautrāntika (Suttavāda), Mahāsaṅghika and Vijñānavāda. The Sautrāntika says: "After performing the meditations in the path of observation, there is an appearance of mundane wisdom which is eminently capable of observing the Truths". The Mahāsaṅghika says: "At the very end of the path of observation, there occurs another wisdom which is called one-moment wisdom of ending in *abhisamaya*. This is able to cognise the differentiation in aspects of the Four Noble Truths." On the word of *abhisamayāntika*, a certain Ābhidharmika says: "Besides meditating on the noble truths, Yogācārins acquire wisdom at the same time. Hence this wisdom is called *abhisamayāntika*." The *Mahāyāna-saṅgraha* written by Asaṅga represents quite a different opinion which seems to have been in accord with an idea of Ghoṣaka who remarked that as this wisdom is near to *abhisamaya*, the name of *abhisamayāntika* is given to it. Asaṅga defines *abhisamayāntika* as follows: "Prior to the path of observation, the four samādhiṣ (*ālokalabdhaḥ samādhiḥ*, &c.) to be practised in the path of training are called *abhisamayāntika*."

---

[15] Six kinds of *abhisamaya* are given in *Yogācāra-bhūmi-śāstra* (瑜伽師地論), *Hien-yang-sheng-chiao-lun* (顯揚聖教論), *Vijñaptimātratā-siddhi-śāstra* (成唯識論), &c.; four, seven, and eighteen kinds of Abhisamaya in *Hien-yang-sheng-chiao-lun*; ten kinds in *Mahāyānābhidharmasamuccaya* (大乘阿毘達磨集論); eleven kinds in *Mahāyānasaṅgraha* (攝大乘論); eight kinds in *Abhisamayālaṅkāra* will be mentioned in our following section.

Abhisamayāntika in Vijñānavāda, as we have already mentioned, is defined as the wisdom including both the defilement and the non-defilement which has been brought about at the end of performing the *abhisamaya* of wisdom, and is characterised by the function of cognising the concrete aspects of thus-ness.

Accordingly it may be concluded that the Mahāyānistic schools, being opposed to the "wisdom of ending in *abhisamaya*" which was defined as the non-coming into existence, have been obliged to develop its meaning by adding the "wisdom of defilement" which can perform in the cognition of differentiated aspects of thus-ness in association with the "wisdom of non-defilement", because in Sarvāstivāda, the activities of *abhisamaya* were limited to the range of wisdom of non-defilement.

2. *The Eight Kinds of Abhisamaya in Abhisamayālaṅkāra.* Various classifications of *abhisamaya* in the Vijñānavāda school, except the six kinds of *abhisamaya* mentioned above, were made in attempts to discuss the comparative merits of Mahāyāna and Theravāda in connection with their own paths of practice. Let us now deal with the *Abhisamayālaṅkāra* which provides an outstanding example of the Mahāyāna pattern.

The *Abhisamayālaṅkāra* is a commentary by Maitreya-nātha on the *Prajñāpāramitā Sūtra*, and was written at the request of Asaṅga. As we have a detailed interpretation on it called *Abhisamayālaṅkāra-āloka* by Haribhadra (about 8th cent. A.C.) which includes 272 verses composed by Maitreya-nātha and as the *Aṣṭasāhasrikā-prajñāpāramitā Sūtra* has referred to each of the verses, it is possible to understand the practical aspect of the *Prajñā-pāramitā Sūtra* which deals from the first stage of aspiration for enlightenment to the ultimate stage of attainment of Buddhahood. The system of practice treated in the *Abhisamayālaṅkāra* has exercised its influence on Mahāyāna Buddhism in order to make clear the essential differences between Mahāyāna and Theravāda, and also to advocate the Mahāyānist path of practice which was completely based upon the concepts of *prajñā* and *śūnyatā*. The *Abhisamayālaṅkāra* has eight chapters corresponding to eight *abhisamayas* to represent the three meanings of *prajñāpāramitā*. They are as follows: (1) the wisdom of all aspects (*sarva-ākāra-jñātā*), (2) the wisdom of the paths (*mārga-jñātā*), (3) the wisdom of all things (*sarva-jñātā*), (4) the realisation of the wisdom of all aspects (*sarva-ākāra-abhisambodha*), (5) the summit of the full understanding (*mūrdha-abhisamaya*), (6) the gradual full understanding (*anupūrva-abhisamaya*), (7) the instant full understanding (*ekakṣaṇa-abhisamaya*) and (8) the realisation of Dharma-body (*dharma-kāya-abhisambodha*).

The wisdom of all things (No. 3 above) should be practised in order to comprehend the entirety of *dharma* in which the five elements and the twelve bases, &c., are included. Next, by practising the wisdom of the paths (No. 2 above), the paths of śrāvakas, pratyeka-buddhas, and bodhisattvas could be understood. In order to grasp completely the reality of all existence, the wisdom of all aspects (No. 1) should be practised. This is regarded as the fundamental wisdom and the central concept of the *Prajñā-pāramitā Sūtra*. These three classifications are derived from the interpretation on a theoretical basis of *prajñā-pāramitā*. Meanwhile, the four following *abhisamayas* (i.e., chs. 4-7) represent the concrete and detailed ways of practice of the six *prajñā-pāramitā*. The realisation of the wisdom of all aspects (4) is a stage to be practised by the bodhisattva in order to obtain freedom through meditation synthesised with the three former wisdoms. The summit of the full understanding (5) needs to be practised in order to acquire the ultimate realisation resulting at the last moment, by means of entering into the path of superiority (*viśeṣa-mārga*). Further, in order to make clear, firmly grasp and put into order the whole content of *abhisamaya* which have been practised so far, the thirteen *dharma* including the six *pāramitā*, the six kinds of mindfulness (*anusmṛti*) and the full understanding of all *dharma* as having no existence of their own being (*sarva-dharma-abhāva-svabhāva-avabodha*) should be gradually understood (6). After this, instant full understanding (7) can be realised in one single moment as a result of practising the four kinds of *dharma* having non-defilement. Last of all, at the second moment, the realisation of *dharma*-body (8) will be brought about as a natural course of practice.

Let us consider several features concerning *abhisamaya* found in this book. Compared with the paths of training of a bodhisattva and a śrāvaka (including pratyeka-buddha), the bodhisattva is superior to the śrāvaka in five points. The four aids to penetration (*vv.* 25-36). The distinctive superiority of the bodhisattva and the protector (the Buddha) over the disciples and pratyeka-buddhas with regard to the degrees of heat (summits, patience and highest mundane dharmas), distinguished as weak, medium and strong, results from: (1) their objects (*ālambana*: *vv.* 27-33), (2) their aspects (*ākāra*: *vv.* 27-33), (3) their causality (*hetutva*) which leads to the attainment of understanding in all the three vehicles (*v.* 27), (4) assistance (*samparigraha*: (*v.* 36) and (5) the connection which, taken in due order, they have with the four kinds of false discrimination (*caturvikalpasaṃyoga*[16]: *vv.* 34-35). The *Abhisamayālaṅkāra*, from the above standpoint, tries to analyse in detail the essential differences between a bodhisattva and a śrāvaka. Apart from following the traditional interpretation on the practice of śrāvaka such as is mentioned in Sarvāstivāda, the purpose, way and practice in the paths of a bodhisattva are completely coloured with the concepts of *prajñā* and *śūnyatā*. We can verify these patterns in each chapter of the *Abhisamayālaṅkāra*. The sixteen aspects and the sixteen moments, as we have treated so far, have been modified by Mahāyānist interpretations and their own contents have been filled with terms such as *prajñapti-mātratva* (provisionality only), *śūnyatva* (emptiness, non-substantiality), *animittatva* (signlessness), *abhāva-svabhāva* (non-existence of own being), *anupalambhatā* (non-apprehension), *avikalpanā* (absence of discrimination), *asaṃsthiti* (non-adherence), *prajñā-pāramitā* and so on. It is well said that within the sphere of the wisdom of the paths, the sixteen aspects of the Four Noble Truths, but without taking them as a basis (*anupalambha*), should be known as the path of the śrāvakas (disciples).[17]

---

[16] After E. Conzé: *Abhisamayālaṅkāra*, p. 13.

The paths of the bodhisattva should be realised step by step on the way of observing the six *prajñā-pāramitā*. It is superior to the paths of a śrāvaka as both these are dealt with in the *Abhisamayālaṅkāra*. Therefore, not being restricted by the interpretation of the Sarvāstivādins in which the word *abhisamaya* has been definitely connected with the Four Noble Truths, *abhisamaya* has now recovered its own original meaning as a result of the elaborate researches on the concepts of *prajñā* and *śūnyatā* which are essential in order to realise the paths of a bodhisattva.

The fact that the *Abhisamayālaṅkāra* uses the word *abhisamaya* as its title no doubt informs us that the Vijñānavāda school made efforts to appreciate highly the true meaning of Buddhist paths of practice through the process of re-organising the traditional paths. In this procedure, the word *abhisamaya* seems to have been regarded as the synonym for the Buddhist path of practice. So far, at least as concerns the *Abhisamayālaṅkāra*, the new expression for Buddhist practice indicates both the creative methods and its contents.

VI. **Enlightenment and Abhisamaya**: As we have frequently stated so far, *abhisamaya* is an expression derived from the practical aspect of enlightenment. Though there have been various kinds of interpretations of *abhisamaya*, the term has been constantly used for clarifying the true sense of the paths of practice since the days of early Buddhism. So far as enlightenment is concerned, the main problem concerning *abhisamaya* was whether enlightenment should be realised gradually or instantly.

Mahāyāna Buddhism, therefore, has faced this problem in an attempt to solve the question. In this connection we shall have to take into consideration the fact that the extinction of defilement, the ways of practice and the content of the realisation of enlightenment, &c., should be dealt with consecutively. We cannot help noticing the disputes about these matters which included two aspects (the gradual and the instant) regarding time, way and mental faculty.

For instance, the Mahāyāna development of the gradual attainment (*anupubba-samāpatti*) and the instant (transcendental) attainment (*samatikkama-samāpatti*) noticed in early Buddhism, the gradual doctrine and the instant doctrine in critical classifications of Mahāyāna Buddhism, the gradually realised bodhisattva and the instantly realised bodhisattva in Vijñānavāda, the instant enlightenment in the Nan-tsung Zen sect, the enlightenment of crosswise leap in the Shin-shū sect, the gradual meditation (*śamatha-vipaśyana*) and the instant meditation in Tendai-shū sect (T'ien-tai Tsung sect), the realisation of the identity of the three-fold truth, the realisation of the middle path with the eight-fold negation, and the bodily attainment of Buddhahood in Shingon-shū sect (Chên-yen Tsung sect) and so on—these are all connected with the above-mentioned two aspects and regarded as the most important doctrines in each of the sects and schools in Mahāyāna Buddhism. Almost all these doctrines stand on the side of the instant realisation of enlightenment, which is based upon the concepts of *śūnyatā* and *prajñā*. It may be said that *abhisamaya* is still kept alive in these doctrines, even if we cannot directly find that word. Being apart from the meaning of *satya-abhisamaya* as treated in Sarvāstivāda, *abhisamaya* has now acquired a genuine and original meaning in its Mahāyānist recovery.

In conclusion, that *abhisamaya* meant the realisation of Dharma and the realisation of Truth has to be repeated again as being one of the basic concepts of the Buddhist practice.

Kyōshō Hayashima.

ABHISAMAYA-HṚDAYA, a Sanskrit text which is extant only in its Tibetan translation, the *Mṅon-par rtogs-pahi sñin-po*, in the Rgyud- Ḥgrel (Tantra) section of the Tibetan Tengyur. The author, Dgon-pa-pa (Āraṇyaka Jñānaśrīmitra) of Kaśmīra, and the Lotsāba Ḥphags-pa Śes-rab translated it into Tibetan (Cordier, III, p. 114 No. 56). The name of the reviser Dpaḥ-bo rdo-rje (Vīravajra) is mentioned at the beginning of the text. This text is, however, not recorded in Tōhoku.

ABHISAMAYA-KATHĀ, the name of the 12th chapter of *Paṭisambhidā*. See PAṬISAMBHIDĀ.

ABHISAMAYA-KRAMA-NĀMA, a Sanskrit text which is extant only in its Tibetan translation the *Mṅon-par rtogs-pahi rim-pa* (*shes-bya-ba*), in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Although the name of the author is not recorded, its translators are given as Upādhyāya Ratnavajra of India, and the Lotsāba Dge-sloṅ Śākya ye-śes (Cordier, II, p. 73, n. 11 ; TM. No. 1209).

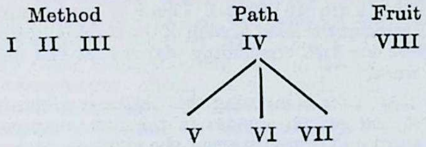
ABHISAMAYĀLAÑKĀRA (1). The *Abhisamayālaṅkāra-nāma-prajñāpāramitopadeśaśāstra* is a commentary to the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* which in 273 verses gives a table of contents of the large *Prajñāpāramitā*. It is ascribed to Maitreyanātha, i.e., to the inspiration of "Maitreya the Saviour", and its human author is unknown. He must have lived about 350 A.C., or in the eighth century of the Buddhist era, and he belonged to the school of the Yogācāra-Mādhyamika-svātantrikas, with whom he shared his interest in the inner, deeper or 'hidden' meaning of the Mahāyāna scriptures, as well as some of his basic categories, such as the 22 forms of the *bodhicittotpāda*, the four bodies of the Buddha, the fourfold *vikalpa*, &c.

---

[17] Ibid. pp. 31–32.

The title of this work can be translated as "The Treatise on the Exposition of the Perfection of Wisdom, or Memorial Verses on the Re-union (with the Absolute)", *-abhi-sam-aya* meaning "coming together", "communion", "re-union". The *Abhisamayālaṅkāra* assigns to each section of the *Prajñāpāramitā* its place on the path of spiritual progress which Buddhist tradition had mapped out as the way to Buddhahood. The text of the sūtra is divided into eight sections, these again into 70 sub-sections, and these once more into about 1,200 different items. The whole scheme, both in its general plan and in its particular details, views everything in its relation to the practical realisation of salvation through wisdom.

The names of the eight *abhisamayas*, which head the eight principal sections of the text, are as follows : I. *sarvākārajñatā*, II. *mārgākārajñatā*, III. *sarvajñatā*, IV. *sarvākārābhisambodha*, V. *mūrdhābhisamaya*, VI. *anupūrvābhisamaya*, VII. *ekakṣaṇābhisamaya*, and VIII. *dharmakāyābhisambodha*. A diagram may show their mutual relation :



The approach to enlightenment is first viewed on the three parallel levels (*bhūmi*) on which it is possible, and which are distinguished by the type of person who stands on them, i.e., I. the Buddhas, II. the Mahāyānistic Bodhisattvas, III. the Hīnayānistic Disciples and Pratyekabuddhas. Each one has a particular range of insight—the Buddhas being capable of total, the other types only of limited omniscience. The discussion of these three levels is held to account for more than the first half of the *Prajñāpāramitā Sūtra*, and is summed up in the first three chapters of the *Abhisamayālaṅkāra*.

The next four *abhisamayas* are then devoted to the Path, and to its practical realisation (*prayoga*). Section IV deals with the 173 modes, or aspects, of the three forms of omniscience, and is then further subdivided into : V. "the full understanding at its summit", which concerns the culminating points (*prakarṣa*) of a Bodhisattva's intuition of the Path ; VI. the progressive, or gradual (*anukrama*) contemplation of the elements constituting the Path ; and VII. the "single-instantaneous" *abhisamaya*, which represents the final conclusion (*niṣṭhā*) of VI, and refers to the final momentary intuition which directly precedes the attainment of Buddhahood.

With VIII we then reach the ultimate result of the Path, which is the realisation of the cosmical body of the Buddha. Here, in all, four "bodies" of the Buddha are distinguished, (1) the *svābhāvikakāya*, (2) the *sāmbhogikakāya*, which displays the 32 *mahāpuruṣalakṣaṇāni* and the 80 *anuvyañjanāni*, (3) the *nairmāṇikakāya*, and (4) the *dharmakāya*. The last forms the principal theme of this section of the *Abhisamayālaṅkāra*, which describes first the 21 constituents of the *dharmakāya* (this list also occurs in Asaṅga's *Abhidharmasamuccaya*, pp. 94–96), and then its 27 functions (*kāritra*).

So far the basic scheme of the *Abhisamayālaṅkāra* is quite simple and intelligible in itself. Its execution is, however, complicated by the endeavour to combine it with the account of the successive stages of the spiritual life which Buddhist tradition had evolved over the centuries. The five Aids to Emancipation (*mokṣabhāgīyā*), the four Aids to Penetration (*nirvedhabhāgīyā*), the 16 moments of the *darśanamārga*, the 81 moments of the *bhāvanāmārga*, the 10 *bhūmis* of the Mahāyāna, the 7 *bhūmis* of the Sarvāstivādins, the four classes of Saints (*ārya*),—all these have to be fitted in somewhere, and a great familiarity with Buddhist tradition, as well as a considerable mental effort is required if one does not want to lose one's way in the resulting maze. Nevertheless, no one who wants to understand the *Prajñāpāramitā* can avoid studying the *Abhisamayālaṅkāra*, which is the only key we possess to its spiritual message, and which has gained its enormous reputation in India, Tibet and Mongolia, not without some reason.

The *Abhisamayālaṅkāra* started a long tradition of exegetical literature, and its brevity called for commentatorial explanation. The commentaries of Asaṅga and Vasubandhu are now lost, and the first link of which we have any knowledge is represented by Ārya Vimuktisena (about 450 A.C.), a pupil of Vasubandhu, whose *Vyākhyā* explains the verses of the *Abhisamayālaṅkāra*, shows their correspondence with the text of the *Pañcaviṃśatisāhasrikā*, and explains difficult words occurring in the quotations it gives of the sūtra. At about the same time someone revised the text of the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* to bring it in line with the scheme of the *Abhisamayālaṅkāra*. This new version, which calls itself *Abhisamayālaṅkārānusareṇa saṃśodhitā*, and which is preserved in Nepalese manuscripts, is marked by a few additions, many transpositions, and innumerable minor alterations.

The next great name is Haribhadra (about 750 A.C.), who made four contributions to the subject : (1) *Abhisamayālaṅkārāloka* gives a detailed commentary to the verses of the *Abhisamayālaṅkāra*, as well as a commentary to the *Aṣṭasāhasrikā*. (2) His *Sphuṭārthā* is a commentary to the verses of the *Abhisamayālaṅkāra*, and the bulk of it is reproduced in the *Āloka*. (3) Haribhadra also tidied up the revised version of the *Pañcaviṃśatisāhasrikā*, and removed a number of discrepancies. This work is preserved in Vols. III to V of the Tengyur, and differs in many details from the text of the Nepalese MSS. (4) Either Haribhadra, or one of his pupils, explained in the *Subodhinī* the *Ratnaguṇasañcayagāthā* in the light of the *Abhisamayālaṅkāra*.

In addition, another 16 Indian commentaries from the Pāla period (750–1150 A.C.) are preserved in Tibetan translation. Eight of these are explanations of *Prajñāpāramitā* sūtras, 2 sub-commentaries to the *Sphuṭārthā*, and 6 straightforward commentaries to the *Abhisamayālaṅkāra*. The Tibetans themselves have continued the commentatorial tradition until the present day. The most authoritative of the Tibetan commentaries are Bu-ston's (1319 A.C.) *Luṅ-gi Sñe-ma*, and bTsoṅ-kha-pa's (about 1400 A.C.) *Legs-bśad gser phreṅ-ba*.

E. CONZÉ.

Bibliography : There are 4 editions of the text : (1) Th. Stcherbatsky and E. Obermiller, Bibl. Buddh. 23, Leningrad, 1929 ; (2) G. Tucci, in Haribhadra's *Abhisamayālaṅkārāloka*, Baroda, 1932; (3) U. Wogihara, in Haribhadra's *Abhisamayālaṅkārāloka*, Tokyo 1932–5 ; (4) Kajiyoshi, K. Genshi, in *Hannya-kyō no kenkyu*, 1944, pp. 275–320. The second Tibetan translation (about 1100 A.C.), exists in the Tengyur (mdo-ḥ grel I, 1–15b), and many separate blockprints, and was edited by Th. Stcherbatsky, together with the Sanskrit. English translation : E. Conzé, *Abhisamayālaṅkāra*, Serie Orientale Roma VI, 1954 (with Sanskrit-Tibetan and Tibetan-Sanskrit indexes). E. Obermiller, *Analysis of the Abhisamayālaṅkāra*, 1933-1943, 3 fasc. (ends at IV, 5, 3). Also : *Acta Orientalia*, XI, 1933, pp. 1–133 ; 334–354. E. Conzé in *East and West* (Rome), V, 3, 1954, pp. 192–7, and *Sino-Indian Studies*, V, 3, 1957; pp. 21–35.

ABHISAMAYĀLAṄKĀRA* (2). The full title of the *Abhisamayālaṅkāra* is the *Abhisamayālaṅkāra-nāma-prajñāpāramitopadeśa-śāstra-kārikā*, and its Tibetan translation is known as the *Śes-rab-kyi pha-rol-tu ȥhyin-paḥi man-ṅag-gi bstan-bcos mṅon-par rtogs-paḥi rgyan she-bya-baḥi tshig-leḥur byas-pa*. It was composed by Maitreyanātha. According to Tibetan tradition he is the Maitreya Bodhisattva who will become a Buddha after Śākyamuni. He composed five śāstras of which the *Abhisamayālaṅkāra* is the first one. Maitreyanātha's works were propagated by Asaṅga, but this book seems to have been circulated at a later time. Therefore the Tripiṭaka teacher, Hsüan-tsang, who is known for his translations of the works of Maitreyanātha and Asaṅga and for his introduction of their theories to China, did not mention it at all. (See article on ABHISAMAYA.)

The *Abhisamayālaṅkāra* is a śāstra commenting on the *Mahāprajñāpāramitā-sūtra*. Composed in the *upadeśa* style, it gives a digest of each of the sections of the sūtra and classifies them into different categories (*padārtha*), without confining itself to a word for word explanation. The *Mahāprajñāpāramitā-sūtra* is complex in content, and Hsüan-tsang's translation of this sūtra is divided into sixteen assemblies or parts, of which the first five parts are the most fundamental ones. What is explained in the *Abhisamayālaṅkāra* corresponds to the second part, viz., the *Pañcaviṃśatisāhasrikā*. This part of the sūtra has slight differences in the various manuscripts circulated at different times, and the digest shown in the śāstra conforms most fittingly to the text of the sūtra circulated at a later time. There is a legend in Tāranātha's *History of Indian Buddhism* stating that Ārya Vimuktisena, a disciple of Vasubandhu, at first found that the śāstra was not in accordance with the text of the sūtra. His doubt was solved at a later time when he saw at Bārāṇasī the *Viṃśatisāhasrikā-prajñāpāramitā-sūtra* (in eight parivartas) which had been introduced from Potalaka in south India. The order of the śāstra primarily agrees with that text of the sūtra. (See the *History of Indian Buddhism*, Sde-dge edition, chap. xxiii, p. 68a.) This sūtra is exactly the same as the extant Sanskrit text of the *Pañcaviṃśatisāhasrikā*. That is why the *ślokas* of the *Abhisamayālaṅkāra* are often inserted at the beginning of the manuscript of this sūtra, the main text of which is divided into sections according to the categories given in the śāstra and is supplied with explanatory notes at the end of each section.

The *Abhisamayālaṅkāra* is divided into eight chapters, consisting of 274 stanzas. Except the stanza of salutation at the beginning of the work, which is in the *śārdūlavikrīḍita* metre, and the five stanzas in the last chapter which adopt *indravajrā*, the rest are all written in *śloka*. The eight chapters, respectively are : (1) on the Wisdom of All Aspects (in 73 *śloka*), (2) on the Wisdom of the Path (in 31 *ślokas*), (3) on Sarvajña, i.e., All Knowing (in 16 *ślokas*), (4) on the Realisation of All Aspects (in 63 *ślokas*), (5) on the Ultimate Clear Understanding (in 42 *ślokas*), (6) on the Gradual Clear Understanding (in 1 *śloka*), (7) on the Clear Understanding in One Kṣaṇa (in 5 *ślokas*), and (8) on Dharmakāya (in 40 *ślokas*). There is one stanza of salutation at the head of each of the eight chapters and there are two concluding stanzas at the end of the work.

The reason for composing this śāstra is given in the first and second stanzas in the first chapter ; in the third and fourth stanzas the eight categories are enumerated to summarize the whole content of the work. From the fifth stanza to the seventeenth one the meanings of the various categories, seventy in number, are elucidated in detail. The above illustration may be regarded as the preface of this śāstra. From here till the end of the work, the minute details of the seventy meanings are explained in the various chapters. There are also included many subdivisions and notes explaining dubious points.

This śāstra is so composed that it deals with the *Mahāprajñāpāramitā-sūtra* entirely from the practical side, viz., the whole process of practising until realising Buddhahood. Therefore it adopts "Abhisamaya", meaning "clear understanding" as its title ; "Alaṅkāra" represents a particular literary style and it also indicates the exposition of truth as it is. (See the *Yogācārabhūmi-śāstra*, vol. LXIV.) According to Haribhadra, the order of the eight chapters so arranged shows that a bodhisattva who aims at the realisation of Buddhahood should know comprehensively all the characteristics of All Dharmas, and thus the Wisdom of All Aspects which belongs to the "stage of attainment" is first of all explained as the object. To accomplish the Wisdom of All Aspects one has to know comprehensively the Path of Śrāvakas, &c., and so the Wisdom which understands the principles of the Path is expounded in the next chapter. As one could achieve the Wisdom of the Path only after knowing all things or beings (*sarvadharma*), the All-knowing is also explained. In order to cultivate with perfect ease these three kinds of wisdom which one has already understood, one has first to realise the insight of all phenomena, which include all characteristics, paths and things or beings. Then through practising the furthermost method, one reaches the edge of the state of supremacy and realises the Ultimate Clear Understanding. Next comes the Gradual Clear Understanding which is realised through the practice of rearranging and consolidating, partially or wholly, the theories which one has already understood. With further practice in a more perfect way, one finally realises the Clear Understanding in One Kṣaṇa. In the next kṣaṇa one realises the ultimate Dharmakāya, Such are the relationships of the eight chapters, which embrace the whole content of the *Pañcaviṃśatisāhasrikā*.

---

* This contribution sent by our Chinese Committee is published because it supplements the information given in the preceding article by Dr. Conzé. It is published more or less in the form in which it was received because any attempt to delete from it information already given in the other would have changed the pattern of the contribution.—G. P. M.

The eight categories may be simplified into six or three categories. This is explained in the last two concluding stanzas of the sāstra. The six categories include the characteristics of the three kinds of wisdom, i.e., the intensified effort for attaining them (*prayoga*) (this signifies the Clear Understanding of All Aspects, which corresponds with the totality of practices), the highest *prayoga* (the summit of *prayoga*), the graduation of *prayoga* (the gradual *prayoga*), the finality of *prayoga* (the Clear Understanding in One Kṣaṇa), and the heterogeneous effect, *vipāka-phala* of *prayoga* (the Dharmakāya). The three categories are much simpler. According to these the eight categories are classified into the "sphere" (the sphere as is cogitated upon by one's wisdom at the time of cultivating the Way of Bodhi), the "practice" (including different sorts of practising the Way of Bodhi) and the "fruit" (which is attained by practising the Way of Bodhi).

The *Abhisamayālaṅkāra* is a work of great value, which systematically explains the whole content of the *Mahāprajñāpāramitā-sūtra* and points out explicitly the complete process of practising the Path of Mahāyāna Buddhism. Moreover, the theories upon which this śāstra is based are different from those shown in the other works of Maitreyanātha, which have orginated from the doctrine of Vijñāna-mātra of the Yogācāra school, that nothing exists apart from the mind. The Prajñā theory of the nature of the Void is employed in many places in the work (such as in ślokas Nos. 28–31 and 72 in chap. i, śloka No. 12 in chap. iii, ślokas Nos. 11, 59, and 63 in chap. iv, ślokas Nos. 18 and 21 in chap. v, &c.). Therefore, Tibetan scholars hold that this śāstra belongs to the doctrine of the Mādhyamika school. bTsoṅ-kha-pa further considers that it coincides with the subsequent view of the Candrakīrti system, viz., the *prasaṅgika* point of view. He also says that though there are commentaries on the *Mahāprajñāpāramitā-sūtra* written by such masters as Diṅnāga and Daṃṣṭrasena, none of their works can be regarded as a fundamental commentary. Only the *Abhisamayālaṅkāra* is of real importance, since it exposes the ways of practice and realisation as are explained in the sūtra, and coincides with the exposition of the nature of the Void in Nāgārjuna's *Mādhyamika-kārikā*.

After its prevalence in India, the *Abhisamayālaṅkāra* was highly esteemed by scholars. At first Ārya Vimuktisena, a disciple of Vasubandhu, wrote the *Pañcaviṃśatisāhasrikā-prajñāpāramitopadeśa-śāstrābhisamayālaṅkāra-vṛtti* to comment on it and, following him, his disciple Bhadanta Vimuktisena also composed a commentary (*ṭīkā*) on the work. Both these commentators lived between the middle of the fourth century and the beginning of the fifth century and preached in central India and its vicinity. Later, during the eighth and ninth centuries king Dharmapāla (reigning about 770–810 A.C.) of the Pāla dynasty in east India showed special esteem to the *Mahāprajñāpāramitā-sūtra*; and his teacher, Haribhadra, was particularly famous for his studies of the *Mahāprajñāpāramitā-sūtra* and the *Abhisamayālaṅkāra*. He wrote three (or four) commentaries on this śāstra; of these, the *Abhisamayālaṅkāra-nāma-prajñāpāramitopadeśaśāstra-vṛtti* (also known as the *Sphuṭārtha*) and the *Aṣṭasāhasrikā-prajñāpāramitā-vyākhyābhisamayālaṅkārāloka* are the most important ones. Later expository works on the *Abhisamayālaṅkāra* were mostly based on these two commentaries. During the ensuing four hundred years, till the beginning of the 13th century when Buddhism declined in India, the *Abhisamayālaṅkāra* was always popularly studied. Altogether twenty-one commentaries on it, including the works of Vimuktisena and Haribhadra, were introduced into Tibet and translated into Tibetan—all of them have been collected in the Tengyur part of the Tibetan texts. Such commentators as Ratnākaraśānti and Prajñākaramati all lived at the beginning of the 11th century and they were the *dvāra-paṇḍita* (gate-keepers) of the famous university of Vikramaśīla. Abhayākaragupta (q.v.) who also lived during the 11th century, was the chief lecturer at Vajrāsana, Vikramaśīla and Nālandā at different times. All of them were great teachers of that time, well versed in both the exoteric and esoteric teachings of Buddhism. The fact that all of them wrote commentaries on the *Abhisamayālaṅkāra* proves that it had exerted a great influence upon the teachings of Buddhism. In short, there is no doubt at all that this śāstra occupied an important position in the later period of the history of Buddhism in India.

This work was introduced into Tibet at an early time and according to tradition, about the beginning of the ninth century, i.e., the earlier period of propagation of Buddhism in Tibet, the translator Dpal-brtsegs already rendered it into Tibetan. In the Tengyur part of the Tibetan texts we still have his translations of Haribhadra's *Vṛtti* and Buddhaśrījñāna's *Sañcayagāthāpañjikā*. During the later period of propagation of Buddhism in Tibet, the great translator, Rin-chen bzaṅ-po (958–1055 A.C.) translated Haribhadra's *Āloka* into Tibetan. But the most influential renderings during the ensuing ages are Rṅog Blo-ldan śes-rab's (1059–1109 A.C.) re-translation of the *Kārikā* of the *Abhisamayālaṅkāra* and his corrected versions of the *Vṛtti* and the *Āloka*. Such corrected versions have now become the popular texts used in the Mongolian and Tibetan regions of China. He also wrote a commentary on the *Abhisamayālaṅkāra*, and it marks the beginning of commentaries of this kind written by a Tibetan. His disciple Śes-rab ḥbar and Śes-rab ḥbar's disciple Byaṅ-chub ye-ses propagated this śāstra in succession in the Tibetan region and composed several commentaries on it. Their works formed a basis for later commentators. Byaṅ-chub ye-śes' disciples, Śes-rab brtson-ḥgrus and Gshon-nu tshul-khrims, and their disciple, Smon-lam tshul-krims, all composed expository treatises; and Smon-lam tshul-krim's treatise dealing with the works of both Vimuktisena and Haribhadra in detail, was all the more influential. Thereafter the *Abhisamayālaṅkāra* became an important work that had to be studied by the different sects of Buddhism in Tibet, and the scholars of each sect had their own commentaries on it. (The above-mentioned translator, Rṅog blo-ldan śes-rab and his disciples belonged to the Bkaḥ-gdams-pa sect, and thus this sect had its special esteem for this śāstra and exerted a deep, far reaching influence on later ages.)

During the 14th and 15th centuries bTsoṅ-kha-pa Blo-bzaṅ grags-pa (1357–1419 A.C.), the founder of the Dge-lugs-pa in Tibet, also held the *Abhisamayālaṅkāra* in great respect and wrote the *Rgya-cher bśad-paḥi legs-bśad gser-phriṅ*, which is the most comprehensive and explicit commentary written by a Tibetan. His chief disciples, such as Rgyal-tshab, Mkhas-grub, Dge-ḥdun grub-pa and others, and many scholars after them, successively composed commentaries on the śāstra. During the 17th and 18th centuries at the time of Ḥjam-dbyaṅs bshad-paḥi rdo-rje (1648–1742 A.C.), there were already about one hundred commentaries on it. He had seen them all, and he supplemented them with two expository works, i.e., the *Rin-chen sgron-me* (also known as the *Phar-phyin skab-brgyad-pa*) and the *Don-bdun-bcu*. All these works have enjoyed a high reputation and exerted a great influence in the Mongolian and Tibetan regions, because, according to the system of learning in the monasteries of the Dge-lugs-pa Sect, the *Abhisamayālaṅkāra* is an essential book in the Prajñā course among the five courses of learning, and these famous commentaries on it have become indispensable works of reference.

WANG SEN.

BIBLIOGRAPHY : Fa-tsun, *A Brief Exposition on the Abhisamayālaṅkāra*, Chungking, 1938. Gshon-nu-dpal, *Deb-ther sṅon-po*, Lhasa edition. Obermiller, E., *The Doctrine of Prajñāpāramitā as Exposed in the Abhisamayālaṅkāra of Maitreya*, Leyden, 1932. Tārānātha, *Rgya-gar chos-ḥbyuṅ*, Sde-dge edition.

ABHISAMAYĀLAṄKĀRA-BHAGAVATĪ-PRAJÑĀPĀRAMITOPADESASĀSTRA-VṚTTI-PRAJÑĀPRADĪPĀVALĪ-NĀMA, a Sanskrit text which is extant only in its Tibetan translation, the *Bcom-ldan-ḥdas-ma śes-rab-kyi pha-rol-tu-phyin-paḥi man-ṅag-gi bstan-bcos mṅon-par-rtogs-paḥi rgyan-gyi ḥgrel-pa śes-rab sgron-mḥai phreṅ-ba ses-bya-ba* in the Mdo-Ḥgrel (Sūtra) section of the Tibetan Tengyur. Its author, Buddhaśrījñāna, and the Lotsāba Dge-sloṅ Gnubs Byams-paḥi dpal translated the work into Tibetan (Cordier, III, p. 280 ; TM. No. 3800).

ABHISAMAYĀLAṄKĀRA-KĀRIKĀ of Maitreyanātha, known as PRAJÑĀ-PĀRAMITOPADEŚA-ŚĀSTRA (q.v.).

ABHISAMAYĀLAṄKĀRA-KĀRIKĀ-PRAJÑĀPĀRAMITOPADESA-SĀSTRA-ṬIKĀ-PRASPHUṬA-PADĀ-NĀMA, a Sanskrit text which is extant only in its Tibetan translation, the *Śes-rab-kyi pha-rol-tu-phyin-paḥi man-ṅag-gi bstan-bcos mṅon-par rtogs-paḥi rgyan-gyi tshig-leḥur-byas-paḥi ḥgrel-bśad tshig-rab-tu gsal-ba shes-bya-ba*, in the Mdo-Ḥgrel (Sūtra) section of the Tibetan Tengyur. Its author was Mkhas-pa chen-po Dbu-ma-pa Chos-kyi bśes-gñen (Ācārya Mahāpaṇḍita Mādhyamika Dharmamitra), a native of the country of Vaidala (?). Mkhan-po chen-po Abhiyugtaka Dtar-śrīmatra (Mahopādhyāya Abhiyuktaka Tāraśrīmitra), and the Lotsāba Dge-sloṅ Chos-kyi śes-rab (bhikṣu Dharmaprajña) translated the work into Tibetan (Cordier, III, 279 ; TM. No. 3796).

ABHISAMAYĀLAṄKĀRA-KĀRIKĀ-VṚTTI-SUDDHIMATĪ(-NĀMA), a Sanskrit text which is extant only in its Tibetan translation, the *Mnon-par rtogs-paḥi rgyan-gyi tshig-leḥur byas-paḥi ḥgrel-pa dag-ldan* (*shes-bya-ba*), in the Mdo-Ḥgrel (Sūtra) section of the Tibetan Tengyur. Its author was Ḥphags-pa Ḥjam-dpal-gyi dṅos-grub brñes-pa Mkhas-pa chen-po Rin-chen Ḥbyuṅ-gnas shi-ba (Ārya Mañjuśrīsiddhisampanna Mahāpaṇḍita Ratnākaraśānti). Paṇḍita Śrī Subhūti-śānti of India, the Lotsāba Dge-sloṅ śākya blo-gros (bhikṣu Sākya-mati), and Dge-sloṅ Dge-bahi blo-gros (bhikṣu Śubhamati) translated the work into Tibetan on the orders of the king Khri bkra-śis ḥod-lde btsan or Ḥod-lde, who was contemporary of Dīpaṅkaraśrījñāna (982-1054 A. C.) and a disciple of Rin-chen bzaṅ-po. It was revised by Mahāpaṇḍita Śāntibhadra and the Shu-chen-gyi lotsāba, Ta-nag Khug-pa Lhas-btsas (Deva-sūta), of 'Gos (Cordier, III, 281 ; TM. No. 3801).

ABHISAMAYĀLAṄKĀRĀLOKA. This, as indicated by its very title, is a treatise which throws light on the *Abhisamayālaṅkāra* (q.v.) the entire text of which it paraphrases. This great work of Haribhadra is thus an exegetical commentary of the *Aṣṭasāhasrikā-prajñāpāramitā*, in accordance with its tenet expounded by Maitreyanātha in his *Abhisamayālaṅkāra*, and adopts as its foundation all the previous exegetical literature on the subject. This was translated into Tibetan by Rin-chen-bzaṅ-po (958–1055 A.C.) and also by the Lotsāba Rṅog Blo-ldan-ses-rab and thus became one of the texts most frequently studied in Tibetan monasteries.

ABHISAMAYĀLAṄKĀRA - NĀMA - PRAJÑĀ-PĀRAMITOPADESA-SĀSTRA-KĀRIKĀ, a Sanskrit text which is extant only in its Tibetan translation, the *Ses-rab-kyi pha-rol-tu-phyin-paḥi man-ṅag-gi bstan-bcos mṅon-par rtogs-paḥi rgyan shes-bya-baḥi tshig-leḥur-byas-pa*, in the Mdo-Ḥgrel (Sūtra) section of the Tibetan Tengyur. Its author was Byams-pa (Maitreya). Go-mi ḥchi-med and Blo-ldan śes-rab (1059–1109 A.C.) translated it into Tibetan (Cordier, III, p. 273 : *Abhisamayālaṅkāra-nāma-kārikā-prajñāpāramitopadeśa-śāstra* ; TM. No. 3786). It is one of the five works of the Yogācāra school, the fundamental work (*mūla*) for the study of the Path (*mārga*).

ABHISAMAYĀLAṄKĀRA-NĀMA-PRAJÑĀPĀRAMITOPADESA-SĀSTRA-VṚTTI, a Sanskrit text which is extant only in its Tibetan translation, the *Śes-rab-kyi pha-rol-tu-phyin-paḥi man-ṅag-gi bstan-bcos mṅon-par rtogs-paḥi rgyan shes-bya-baḥi ḥgrel-pa*, in the Mdo-Ḥgrel (Sūtra) section of the Tibetan Tengyur. Its author was Seṅ-ge bzaṅ-po (Haribhadra). Vidyākaraprabha and Dpal brtsegs translated it into Tibetan, while Go-mi ḥchi-med and Blo-ldan śes-rab (1059–1109 A.C). revised it (Cordier, III, p. 278 ; TM. No. 3793).

ABHISAMAYĀLAṄKĀRA-NĀMA-PRAJÑĀPĀRAMITOPADESA-SĀSTRA-VṚTTI-DURAVABODHĀLOKA-NĀMA-ṬĪKĀ, a Sanskrit text which is extant only in its Tibetan translation, the *Śes-rab-kyi pha-rol-tu-phyin-paḥi man-ṅag-gi bstan-bcos mṅon-par rtogs-paḥi rgyan shes-bya-baḥi ḥgrel-pa rtogs-par dkaḥ-baḥi snaṅ-ba shes-bya-baḥi ḥgrel-bśad*, in the Mdo-Ḥgrel section of the Tibetan Tengyur. Its author was Chos-kyi grags dpal (Ācārya Dharmakīrtiśrī) of Gser-gliṅ also known as Suvarṇadvīpa (modern Indonesia). The work was composed in the reign of Lha Dpal Go-chaḥi rgyal-po (Deva Śrī Varmarāja) of Gtsug-gi nor-bu (Cūḍāmaṇi), or Lha-khaṅ gtsug-nor (Cūḍāmaṇimaṇḍapa; in the Ri Malaya: Malayagiri), at Rnam-par rgyal-baḥi groṅ (Vijayanagara), in Gser-gliṅ. Dīpaṅkaraśrī-jñāna or Atiśa (982–1054 A.C.) and Rin-chen bzaṅ-po (958–1055 A.C.) translated the work into Tibetan (Cordier, III, 278: var. °*durbodhāloka*° ; TM. No. 3794).

ABHISAMAYĀLAṄKĀRA-VṚTTI-KĪRTI-KALĀ (NĀMA), a Sanskrit text which is extant only in its Tibetan translation, the *Mṅon-par rtogs-paḥi rgyan-gyi ḥgrel-pa grags-paḥi cha* (*shes-bya-ba*) in the Mdo-Ḥgrel (Sūtra) section of the Tibetan Tengyur. Ratnakīrti who is the author of the work, and the Lotsāba Chiṅs Yon-tan ḥbar (Guṇa-jvāla) translated the work into Tibetan (Cordier, III, p. 280 ; TM. No. 3799). It is a commentary on the *Abhisamayālaṅkāra*.

ABHISAMAYĀLAṄKĀRA-VṚTTI-PIṆḌĀRTHA, a Sanskrit text which is extant only in its Tibetan translation, the *Mṅon-par rtogs-paḥi rgyan-gyi ḥgrel-paḥi bsdus don*, in the Mdo-ḥgrel (Sūtra) section of the Tibetan Tengyur. The author of this work was Nub-kyi sgo-glegs-pa Dpal Mkhas-pa chen-po Śes-rab ḥbyuṅ-gnas blo-gros (Aparadvārakapāṭapa Śrī Mahāpaṇḍita Prajñākaramati), guardian of the western gate of the monastery of Vikramaśila. Mahāpaṇḍita Sumatikīrti and the Lotsāba Blo-ldan śes-rab or Blo-pdan śes-rab (Dhīmat-prajña, 1059–1109 A.C.) translated it into Tibetan (Cordier, III, 279 ; TM. No. 3795). It is an abridged commentary on the *Abhisamayālaṅkāra* summary of Haribhadra's *Sphutārthā* by Prajñākaramati.

ABHISAMAYA-MAÑJARĪ, a Sanskrit text which is extant only in its Tibetan translation, the *Mṅon-par rtogs-paḥi sñe-ma*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. The author of this work was Slob-dpon chen-po Dge-baḥi ḥbyuṅ-gnas sbas-pa (Mahācārya Śubhākara-gupta). Paṇḍita Dānaśīla of eastern India translated it into Tibetan (Cordier, II, 63 ; TM. No. 1582).

ABHISAMAYA-MUKTĀMĀLĀ (-NĀMA), a Sanskrit text which is extant only in its Tibetan translation, the *Mṅon-par rtogs-pa mu-tig-gi phreṅ-ba* (*shes-bya-ba*), in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author was Rnal-ḥbyor-gyi dbaṅ-phyug chen-po Mitraḥjogi (Mahāyogeśvara Mitra-yogin). Pan-chen Don-yod rdo-rje or rDo-rje gdan-pa (Mahāpaṇḍita Amogha-vajra) translated this work into Tibetan (Cordier, III, 230). It is, however, not recorded in Tōhoku.

ABHISAMAYA-NĀMA-PAÑJIKĀ, a Sanskrit text which is extant only in its Tibetan translation, the (*Dpal*) *Mṅon-par rtogs-pa shes-bya-baḥi dkaḥ-ḥgrel*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. The author of this work was Grub-thob chen-po La-baḥi na-bzaḥ-can-gyi rjes-su ḥbraṅs, (Mahāsiddha Kambalāmbarānusārin) Mahācārya Prajñārakṣita. Upādhyāya Sumatikīrti of India, and the Lotsāba Dge-sloṅ Blo-ldan śes-rab (bhikṣu Dhīmat-prajña : 1059–1109 A.C.) translated it into Tibetan (Cordier, II, 41 ; TM. No. 1465).

ABHISAMAYA SAṂYUTTA consists of a group of eleven discourses delivered by the Buddha when he was residing at Sāvatthi (*S.* II, 133–139). Their purpose, except in the case of the last, seems to be to indicate that the suffering which a noble disciple who is possessed of right views (*diṭṭhisampanna*), and established in truth (*abhisametāvī*), is destined to endure, at the most, for a period of seven lives (*sattakkhattuṃ paramatā*), will not constitute even a hundredth, a thousandth or a hundred thousandth fraction of the total suffering from which he has already rid himself. The allusion evidently, as is corroborated by the commentary, is to a *sotāpanna* (one who has attained to the first fruit of enlightenment).

Each discourse has two parts : the first a comparison and the second about the *sotāpanna*. The second remains the same in all discourses, whereas the comparison varies.

The discourses have been named on the basis of the comparisons as inserted in the first part of each discourse. They occur in the following order : *Nakhasikhā* ; *Pokkharaṇī* ; *Sambhejja* (1), (2) ; *Paṭhavī* (1), (2); *Samudda* (1), (2) ; *Pabbatūpamā* (1), (2), (3).

But, in the last discourse (*Pabbatūpamā* : 3) where some difference is noticeable, the comparison is between the respective attainments (*adhigama*) of a noble disciple possessed of right views, and of recluses, brāhmans and wandering mendicants professing a different creed (*aññatitthiya-samaṇa-brāhmaṇa-paribbājakānaṃ*). And here too the attainments of the latter are said to be not equal to even a hundredth, a thousandth, or a hundred thousandth fraction of the former. The last discourse, therefore, appears to be incongruous with the others which have a different purpose in view. It also differs in its concluding sentence: " Thus, O monks, great is the attainment of a person possessed of right views, great his higher knowledge", whereas in the others, it is said: "Thus, O monks, of great benefit is the realisation of the Dhamma, of great benefit the attainment of the eye of the Dhamma."

The discourses of the *Abhisamaya Saṃyutta*, excepting the last, are also almost identical with those of the *Abhisamaya Vagga* of the *Sacca Saṃyutta*. The latter follow the same sequence and pattern, and have the same purpose as the former. They differ only stylistically, e.g., in the absence of an introductory sentence, or in the use of certain words in sections containing the comparison, or in the substitution of a final sentence of exhortation to monks. This last is a characteristic of the discourses of the *Abhisamaya Vagga*.

Unlike the *Abhisamaya Saṃyutta* which has eleven discourses, the *Abhisamaya Vagga* has only ten. But the missing discourse, which is the last of the *Abhisamaya Saṃyutta*, appears towards the end of the *Papāta Vagga*. And the *Papāta Vagga* is, in fact, the *vagga* immediately preceding the *Abhisamaya Vagga*. Here, the discourse is exactly the same as that at the end of the *Abhisamaya Saṃyutta*. It is preceded by two other discourses (*Pabbatūpamā*: (1) & (2) and these, together, follow the same order of sequence as the last three discourses of the *Abhisamaya Saṃyutta*. But neither in the *Abhisamaya Saṃyutta* nor in the *Papāta Vagga* does the last of these discourses fit into the general scheme and purpose of the other discourses. Thus, it is incongruous with the rest probably because of some displacement, although it is not clear from where.

ABHISAMAYA VAGGA, the sixth chapter of the *Sacca Saṃyutta* (*S.* V, pp. 460-5). It comprises ten suttas, all of which are concerned with the disciple who has realised the truth. A little dust on the tip of a finger-nail is the ill that remains for him who has realised the truth; a drop of water on a blade of grass; a little ball of clay of the size of a seed; a grain of sand. But for him who has not so comprehended, the mass of woe that awaits him is like this mighty earth, like the five great rivers in confluence, the mighty ocean, the Himālaya, lord of mountains.

The similes in this chapter are all identical with those in the *Abhisamaya Saṃyutta* (*S*.II, pp. 133-39).

ABHISAMAYA-VIBHAṄGA (-NĀMA), a Sanskrit text which is extant only in its Tibetan translation, the *Mṅon-par rtogs-pa rnam-par-byed-pa* (*shes-bya ba*), in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its authors were Rual-ḥbyor-gyi dbaṅ-phyug chen-po Lūyi-pa (Mahāyogīśvara Lūhipāda) and Mahāpaṇḍita Dīpaṅkaraśrījñāna (Atiśa: 982–1054 A. C.). Tōhoku, however, mentions only Dīpaṅkaraśrījñāna as the author. Dīpaṅkaraśrījñāna and the Lotsāba Dge-sloṅ Tshul-khrims rgyal-ba (bhikṣu Jayaśīla or Nag-tsho Lotsāba: *circa* 1011) translated this work into Tibetan (Cordier, II, 45; TM. No. 1490).

ABHISAMAYA-VṚTTI, a Sanskrit text which is extant only in its Tibetan translation, the *Mṅon-par rtogs-paḥi ḥgrel-pa,* in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Dpaḥ-bo rdo-rje (Vīravajra) is recorded as the author of this work. According to Cordier, it is, nevertheless, possible to consider Āraṇyaka Jñānaśrīmitra as the author, and Vīravajra as the reviser of this text, as in the case of the *Abhisamaya-ḥrdaya*. Ḥphags-pa Śes-rab translated the work into Tibetan. It is, however, not recorded in Tōhoku (Cordier, III, 114–115).

ABHISAMBODHI-ALANKĀRA, a narrative ballad in Pali stanzas of the events of the first and the last lives of the bodhisatta which eventually culminated in his enlightenment as the Buddha. That explains its name as Adornment of Enlightenment.

By 'first life' is meant the bodhisatta's life as the ascetic Sumedha when, for the first time, he was assured by the Buddha Dīpaṅkara of complete enlightenment, while by 'last life' is meant his life as Siddhattha Gotama, which witnessed the realisation of that assurance. But, as regards the twenty-three intervening lives when the bodhisatta is said to have successively received assurances of enlightenment from twenty-three other Buddhas, no events are here recorded except to say that those Buddhas, named in their order of sequence, actually gave him such assurances. But the ballad constitutes an uninterrupted narrative.

What is most commendable about the narrative is that it does not vex the reader. The narrative is punctuated with descriptions that are never too long and contains a variety of metre which does not make the reading monotonous. The descriptions include the entire episode of the ascetic Sumedha leading up to the assurance given by Dīpaṅkara Buddha, the miracles attendant upon the birth of prince Siddhattha, the auspicious marks possessed by the infant prince, the beauty of Yasodharā, the Bodhi tree, the heavenly attendants who came to witness the enlightenment, and Māra's unsuccessful attacks on the bodhisatta. These descriptions are given with a restraint such as one seldom finds in the poetical works of this period or that immediately preceding it. And, except in a single instance, the artificialities of language and style one meets, for instance, in the *Samantakūṭavaṇṇanā*, are absent. The single instance is a reference to Siddhattha's father "the noble king Suddhodana whose feet, lotus-like, are kissed by other rulers' crowns that resemble bees" (revd. ed. 1897, stanza 19). But this ballad, too, has its quota of conventional similes and metaphors; yet, they are neither jarring nor ridiculous.

The author of this ballad was Välivița Piṇḍapātika Saraṇaṅkara who is remembered in Ceylon both for the revival of learning that he caused in the eighteenth century as well as for the introduction of the Siamese Order of monks into the island.

According to the *Saṅgharājasādhucariyāva* (a biography of Saraṇaṅkara), this ballad was composed when the author was a twenty-year old novice (ed. K. Sumangala, 1916, p. 29). The date of Saraṇaṅkara's birth is given in the *Saṅgarājavata* (p. 6) as the seventh day in the dark half of the month of Poson in the Saka year 1620, which corresponds to 1698 of the Christian era (cp.

D. B. Jayatilaka: *Saraṇaṅkara*, &c. p. 5). The *Abhisambodhi-alaṅkāra*, therefore, would have been composed twenty years later, i.e., in 1718 A.C.

The ballad ends with Saraṇaṅkara's aspirations, the fulfilment of which he desires by reason of the merit of his having extolled the virtues of the Exalted One. And the most important of these aspirations is that he might be born in the Tusita heaven thence to return to earth to see the Buddha Metteyya when the latter appears in this world.

A statement contained in the *Saṅgharājasādhucariyāva* (p. 8) suggests that Saraṇaṅkara might have made use of the contents of the *Abhisaṃbodhi-alaṅkāra* to silence a pretentious brāhman who had made a deep impression on the reigning king of the time. Saraṇaṅkara is said to have offered to preach in three languages, Sinhalese (here called Eḷu), Pali and Sanskrit, which he did, both in the presence of the king and the brāhman. And he is supposed to have commenced his theme "from the initial assurance of enlightenment which the bodhisatta received at the feet of the Buddha Dīpaṅkara". That is how the *Abhisambodhi-alaṅkāra* also commences. And this preaching not only silenced the brāhman but it also endeared Saraṇaṅkara to the king who later appointed him Saṅgharāja.

H. S. C.

ABHISAMBODHIKRAMOPADEŚA, a Sanskrit text which is extant only in its Tibetan translation, the *Mṅon-par byaṅ-chub-paḥi rim-paḥi man-ṅag*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author was Ḥphags-pa lha (Ārya-deva). Upādhyāya Śraddhākaravarman of India, and Dge-sloṅ Rin-chen bzaṅ-pa, 958-1055 A.C. or bhikṣu Ratnabhadra translated this work into Tibetan (Cordier, II, 136). This text is recorded in the Tōhoku Catalogue under the name *Abhibodhikramopadeśa* (No. 1806).

ABHISAMBUDDHA GĀTHĀ, the name given to the verses uttered by the Buddha after his enlightenment and contained in some of the *Jātakas*, as distinguished from the more common verses spoken by him while he was yet the bodhisatta (*J.* I, p. 104, 109; II, 245, 432, 451). They are in the nature of narrative verses often inculcating a moral and are found towards the conclusion of the Jātaka. They are frequently introduced with an expression like: *Satthā imaṃ atītaṃ āharitvā abhisambuddho hutvā imā gāthā avoca.* (The Teacher related the past story and being perfectly enlightened, uttered these verses.) Hence the name Abhisambuddha-gāthā. See also JĀTAKA.

ABHISAMMATA, the name of a world ruler (*cakkavatti*) possessed of the seven treasures and of great power who, sixty-three aeons later, became the thera Pāṭalipupphiya (*Ap.* I, No. 78).

Ninety-two aeons ago he had worshipped a Buddha by the name of Tissa, with a *pāṭali* flower, and it was this act of piety that had enabled him to be a *cakkavatti* ruler.

ABHISAMMATAKA, a yakkha general who figures in the story of a former life of thera Upavāna in the time of Buddha Padumuttara (*Ap.* I, pp. 72 f; *ThagA.* II, p. 56; *ApA.* p. 567). When Buddha Padumuttara passed away, a great and magnificent thūpa was built by the different classes of beings, enshrining his relics. It was the yakkha general Abhisammataka who was appointed by the devas to keep guard over the offerings to the cetiya. He used to honour the cetiya with a banner or a garland of flowers while he himself remained invisible. And the people, pleased at this amazing sight, would go to heaven as a result of their good thoughts. Many people came to worship at the cetiya in order to see this miracle [1].

Thera Upavāna was born at this time in a very poor family. He made an offering of his clean *uttarāsaṅga*[2] at the cetiya by hoisting it like a banner. Abhisammataka took it and went round the cetiya three times, while he himself remained invisible. This act of Abhisammataka caused great pleasure to the devotee and he enjoyed much happiness in later births.

ABHISAṂSKĀRA, Sanskrit form of the Pali term ABHISAṄKHĀRA (q.v.), planned activity, frequently synonymous with KARMA (q.v.).

ABHISANDA SUTTA. There are quite a number of suttas in the *Aṅguttara* and *Saṃyutta Nikāyas* either by this name or under its longer title *Puññābhisanda Sutta*. Three are listed as *Abhisanda Sutta* in the *Sotāpatti Saṃyutta*, but the entire 4th chapter which has taken its name from these three opening suttas is called *Puññābhisanda Vagga*: On the Yields of Merit (*S.* V, 391–2). The fifth chapter is called *Sagātha Puññābhisanda Vagga*, because verses (*gāthā*) are attached to the text, and, here again, the first three suttas are entitled *Abhisanda*, but with a subtitle *sayhaka* (*S.* V, 399–402). F. L. Woodward (*Kindred Sayings*, V, 342, n. 1) suggests 'capacious', but *sayha* being the gerund of *sahati*, 'that which can be endured', its connection with *abhisanda*, which suggests an overflowing yield, is not clear.

The *Aṅguttara Nikāya* has two suttas with verses attached on this subject of Yields of Merit (*A.* II. iv, 54–56) in the Book of Fours, one in the Book of Fives (*A.* III, 51) and one in the Book of Eights (*A.* IV, 245). As regards the merit yielded by various actions, there is a fair degree of uniformity among these ten different suttas, where the yield is described as a flood of good things that bring happiness which cannot be measured, but can only be described as boundless (*S.* V, 400) happiness leading heavenward and conducive to what is pleasing, lovely, precious and beneficial (*A.* II, 54; *A.* IV, 245). But, as to the actions which cause these abundant yields of merit the suttas fall into two groups. All the six suttas in the *Saṃyutta Nikāya* speak of four causes, the first three of which are always given as loyalty to the Buddha, to his Doctrine and to the Order. Regarding the fourth item, the two groups, of three suttas again, agree with the internal change in each group. Thus, the three suttas in the fourth chapter give each a different cause : unbroken virtue, delight in giving and possession of insight ; and these three are repeated in the same order in the three suttas of the fifth chapter of the *Sotāpatti Saṃyutta*. This same set of four, viz., loyalty to the Buddha, the Dhamma, the Saṅgha and unbroken virtues, is met with in the *Aṅguttara Nikāya* in the Book of Fours (*A*. II, 56–57), while the last item of virtue is expanded into five by listing the five moral abstinences from taking life, stealing, lustful evil ways, lying and the use of intoxicants together with the threefold loyalty to the Buddha, Dhamma and Saṅgha, in the Book of Eights (*A*. IV, 245).

---

[1] This extra information is found in the *Apadāna* account. The other accounts only say that Abhisammataka was appointed guard.

[2] A piece of cloth worn on the left shoulder on top of the other garments. (PED: an upper robe.)

The other category of causes of yields of merit are only found in the *Aṅguttara Nikāya*, where in the Book of Fours (*A*. II, 54) floods of merit (*puññābhisanda, kusalābhisanda*) are guaranteed to him who provides the four requisites of robes, food, lodging and medicine to a monk who thereby is able to attain and continue in unbounded mental concentration (*appamāṇa-cetosamādhi*). These same four requisites are expanded into five in the Book of Fives (*A*. III, 51) by the division of ' lodging ' into ' dwelling place ' and ' furniture '. The verses attached to some of these suttas are not found there exclusively. Thus, the verses comparing these yields of merit, derived from offerings, to broad rivers flowing down to the mighty ocean are found in *A*. II, pp. 55–6 and *S*. V, pp. 400–1, while the verses in praise of the Buddha and his Order are attached not only to the *Abhisanda Sutta* at *A*. II, p. 57 and *A*. III, p. 54, but also to other suttas, e.g., the *Dussīlya Sutta* (*S*. V, 384), the *Sagāthaka Sutta* (ibid. 405) of the chapter on Discretion (*Sappañña Vagga*), the *Dalidda Sutta* of the *Sakka Saṃyutta* (*S*. I, 232) and are ascribed to Sirimitta when testifying to his attainment of arahantship (*Thag*. *vv*. 507–8).

ABHISAṄKHĀRA occurs frequently in combinations, e.g., *gamiyābhisaṅkhāra* (*A*. IV, 179) an inclination or preparation to set out on a journey, *iddhābhisaṅkhāra* (*D*. I, p. 106), the working of supernormal powers, which, although strongly censured in the code of discipline (*Vin*. III, 80), is yet mentioned in several instances even with the sanction of the Buddha himself (*S*. V, 270). The term, as it is employed, is more than an intensification of *saṅkhāra* (q.v.), which originally would have indicated a preparation or disposition for action. It is the cumulative effort stored up in the preparation for action and released in the act. Hence the term is used for the kamma formations in the past which condition rebirth. Such formation may be wholesome and meritorious (*puññābhisaṅkhāra*) or the opposite (*apuññābhisaṅkhāra*), and a corresponding rebirth will result. They may even be " of no significance " (*ānenjābhisaṅkhāra*) without disturbing the smooth continuum of the process of becoming (*bhavaṅga-sota*). According to the teaching of dependent origination (*paṭicca-samuppāda*), these kamma formations are always conditioned by ignorance (*avijjā*). And " once all ignorance and craving are extinguished, no karma formations, good, evil or neutral, are produced and no further rebirth-consciousness will arise " (*S*. II, 81).

An essential distinction seems to be made between *kamma* and *saṅkhāra*, whenever in a discourse on causal bases (*nidāna*) preference is given to the latter term to indicate the formations of kamma, as planned action. This is brought out clearly in the following passage : " A man who is ignorant plans an act (of merit, demerit or of no significance), and consciousness is on its way ; but when ignorance is banished and wisdom has arisen he does not plan action. Not planning, not willing, he does not grasp, is unperturbed and entirely freed " (*S*. II, 82).

Abhisaṅkhāra, then, is the planning of action, and is used synonymously with the willing or volition thereof : *anabhisaṅkharonto anabhisañcetayanto na kiñci loke upādiyati* : not planning action, not willing, he does not cling to anything in the world (ibid.).

It is used also in connection with consciousness (*abhisaṅkhāra-viññāṇa*) by Buddhaghosa (*DhsA*. p. 357) as that which prepares new birth, not to be confused with relinking consciousness (*paṭisandhi viññāṇa*) which is a kamma resultant type of consciousness, arising at the moment of conception.

H. G. A. v. Z.

ABHISAÑÑĀNIRODHA. Just as in the case of words like *āśrava*, *brāhmaṇa* or *nirvāṇa*, so too the term *abhisaññānirodha* was admitted into Buddhism from a common stock of doctrinal or philosophical terms which had gained currency and recognition since pre-Buddhist times. This term evidently denoted the cessation of consciousness, a subject that had engrossed the minds of almost all the founders of the different systems of Indian philosophy. In the Yoga system of Patañjali it was called *asamprajñāta-samādhi*. In Buddhism, however, it became better known as *saññāvedayitanirodha* meaning ' the cessation of percepts and feelings '.

The earliest instance of the use of the term *abhisaññānirodha* seems to be in the *Poṭṭhapāda Sutta* of the *Dīgha Nikāya*. The sutta narrates that the brāhman Poṭṭhapāda in his anxiety to know how *abhisaññānirodha* occurred was prompted to enquire about it from the Buddha, whom he extolled as one " who knows its original nature " (*pakataññū abhisaññānirodhassa*).[1] And the Buddha before explaining to him the method by which one attains to this state, remarked that both the arising and cessation of consciousness were determined by a cause or condition (*sahetu sappaccayā*) which he further observed to be none other than a type of training (*sikkhā*).[2]

---

[1] *D*. I, p. 180.
[2] ibid. p. 181.

This training initially involves the regulation of a person's conduct in such a way as would enable him to attain the first stage of mental absorption (*jhāna*) and, secondly, skill and mastery in attaining to seven other successive stages of mental absorption which are progressively finer until gradually and consciously all activities of the mind are halted (*anupubbābhisaññānirodha-sampajāna-samāpatti*).[3]

Now, to induce mental absorption a person must be resourceful in four ways each of which is characterised as noble (*ariya*). These include (1) proper conduct (*sīla*), (2) restraint in regard to the senses (*indriya-saṃvara*), (3) attention and awareness (*sati-sampajañña*) and (4) contentment (*santuṭṭhi*).[4]

Of these, proper conduct—so far as it pertains to the life of a monk—must always accord with the rules contained in the *Pātimokkha*, the transgression of which will make him liable to punishment according to the gravity of the offence he has committed. It involves the cultivation of the ten precepts, the renunciation of a number of comforts associated with a life of ease, forbearance from all manner of contemptible talk, and abstinence from trades and professions likewise contemptible. Moreover, it involves the proper and careful consideration of the dangers which even the most trivial fault may evoke. He who conducts himself properly should be pure both in his actions and speech; and a life so cultivated eventually conduces to his inward enjoyment of a sense of comfort that is blameless (*ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti*).[5]

Restraint in regard to the senses, which is the second noble quality, obliges a person to guard his sense organs lest unwholesome and unprofitable thoughts associated with lust or ill-will should arise. With the senses so guarded, one inwardly experiences bliss that is unaffected (*ajjhattaṃ avyāsekasukhaṃ paṭisaṃvedeti*).[6]

Thirdly, there should be cultivated the twin qualities of attention and awareness in all one's acts or postures, however trivial, even that of drawing in or stretching a limb.[7]

Finally, there is the noble quality of contentment which obliges the monk cultivating it to be contented with the robes he wears and the alms he begs, 'both of which he may take with him wherever he goes even as a bird shall carry its wings'.[8]

A person in whom these four noble qualities have come to reside permanently may be deemed to possess the necessary training that would conduce to mental absorption. He should seclude himself and having selected a suitable topic of meditation should fix his attention on it with the idea of concentrating his mind. By such concentration he would temporarily inhibit a set of unwholesome mental qualities called 'the hindrances' (*nīvaraṇa*). These include: (1) lust (*kāmacchanda*), (2) ill-will (*vyāpāda*), (3) sloth and torpor (*thīna-middha*), (4) flurry and worry (*uddhacca-kukkucca*) and (5) doubt (*vicikicchā*).[9] With the suppression of these mental qualities the yogin becomes detached from sensual ties (*vivicceva kāmehi*) and, as a result soon enters and abides in the first stage of mental absorption (*paṭhamajjhānaṃ*), which is rapturous and joyful (*pītisukhaṃ*), which springs from aloofness (*vivekajaṃ*) and is accompanied by thought that is discursive and sustained (*savitakkaṃ savicāraṃ*).[10] The attainment (*appanā*) is preceded by four fleeting (*javana*) thought moments of the sensual sphere (*kāmāvacara*); the first of these thought moments is preliminary (*parikamma*) to the attainment, while the second and third are merely accessory (*upacāra, anuloma*) to it. The fourth, metaphorically called 'the suppression of one's line' (*gotrabhū*), heralds the moment when the yogin transcends the limitations of the sensual sphere and concentrates his mind in quietude of the sphere of form (*rūpāvacara*).[11]

This then is the manner in which a person of 'slow intuition' (*dandhābhiñña*) attains to the first stage of mental absorption. In the case of one of 'quick intuition' (*khippābhiñña*) only the last three thought moments precede in regular succession while the fourth coincides with the attainment itself. Subject only to this difference in their frequency the fleeting thought moments precede every successive attainment of mental absorption, whether of the sphere of form or the formless (*arūpāvacara*).

The yogin next rises from this first stage of mental absorption and enters and abides in the second stage which is also rapturous and joyful, though, unlike the former, it springs from concentration (*samādhijaṃ*) and is not accompanied by thought that is discursive or sustained.[12] In this stage of mental absorption he stops the activity of all the factors of mind associated with speech (*vacīsaṅkhārā niruddhā*).[13]

Thence, with equanimity (*upekkhako*) he enters and abides in the third stage of mental absorption; but being both attentive and aware (*sato sampajāno*) he experiences in his person (*kāyena paṭisaṃvedeti*) that joy of which the noble ones say: 'Joyful lives he who has equanimity and is mindful' (*upekkhako satimā sukhavihārī*).[14]

From this stage he progresses on to the fourth which is the last in the stages of mental absorption of the sphere of form. This he attains by ridding himself of joy and anguish and the cessation of his former pleasures and sorrows. And on attaining this stage which is characterised by equanimity, attention and purity (*upekkhā-sati-pārisuddhi*)[15] he stops the function of those factors of mind associated with respiration (*assāsa-passāsā niruddhā*) and thereby empties his mind of a totality of twenty types of consciousness, eight wholesome and twelve unwholesome, pertaining to the sensual sphere.[16]

---

[3] ibid. p. 184.
[4] ibid. p. 181.
[5] ibid.
[6] ibid. pp. 181-2.
[7] ibid. p. 70.
[8] ibid. p. 71.
[9] ibid.
[10] ibid. p. 182.
[11] *Vism.* pp. 111–112.
[12] *D.* I, p. 182.
[13] *M.* I, p. 296; *Vism.* p. 606.
[14] *D.* I, p. 183.
[15] ibid.
[16] *MA.* II, p. 364.

In this fourth stage of mental absorption the yogin's mind becomes fully concentrated (*samāhita*), pure (*parisuddha*), cleansed (*pariyodāta*), free from taints and defilements (*anaṅgana, vigatupakkilesa*), supple (*mudubhūta*), amenable (*kammaniyaṭhita*) and steadfast (*āneñjappatta*).

Nevertheless, he tempers it still more by allaying all perceptions pertaining to the sphere of form; and with the cessation of such perceptions as may conflict with his purpose he precludes the mind from advertence and investigation, whereupon a spatial image evoked from memory enables him to concentrate his mind on the notion that space is infinite (*ananto ākāso*). The result is that he now becomes attuned to a new plane of thought called the formless (*arūpāvacara*) and thus enters and abides in the fifth stage of mental absorption (*ākāsānañcāyatana*).[17]

The yogin thereupon concentrates his mind further on the notion that the spatial image with which he has toyed by expanding or contracting it at will[18] is none other than consciousness (*sabbaṃ viññāṇaṃ*).[19] Thus, with his mind concentrated on the notion of consciousness he enters and abides in the sixth stage of mental absorption (*viññāṇañcāyatana*).

And on further reflection it becomes clear to him that here, too, there is nothing of permanent value; with this conviction he enters and abides in the seventh stage of mental absorption with his mind concentrated on nothingness (*ākiñcaññāyatana*).[20]

This stage is more properly called 'the summit of perception' (*saññagga*) because it is the highest of those attainments which conduce to worldly purposes.[21] It also denotes the highest level up to which a yogin could clearly distinguish between the varieties of empirical percepts associated with each successive attainment. And for that very reason this and the six stages immediately preceding have been characterised as 'stages of perceptual attainment' (*saññā-samāpattiyo*).[22]

The yogin must, however, not underestimate the importance of this seventh stage of mental absorption. On arising from this stage he must perform four preliminary duties (*pubbakicca*)[23] without which all efforts to attain to *nirodha* would be futile. The real purpose of these duties is to ensure the wholesome continuance and termination of the yogin's absorption in *nirodha*. Firstly, therefore, he should resolve that as long as he remains absorbed in *nirodha* nothing of such property as he may possess but whose ownership may properly vest in another should suffer the slightest damage (*nānābaddha-avikopana*). Secondly, he must resolve that he should emerge from *nirodha* before he is sent for by the community of monks on all occasions that the community may deem his presence necessary (*saṅgha-paṭimānana*) and, thirdly, if and when the master should look for him (*satthupakkosana*).[24] And, fourthly, he must determine the duration (*addhāna-pariccheda*) of his absorption in *nirodha* which, however, should under no circumstance exceed seven days.

On his fulfilment of these preliminary duties he enters and abides in the eighth stage of mental absorption which is described as one of neither perception nor non-perception (*nevasaññānāsaññāyatana*). It is said that in this stage the percepts are so fine and subtle that none save a Buddha could distinguish them separately. Hence it is not reckoned as a stage of perceptual attainment, but as one where only residuary mental formations obtain (*saṅkhārāvasesa-samāpatti*).[25]

The yogin, however, does not remain in this stage of mental absorption for more than one or two thought moments;[26] thereafter his mind ceases to function and he becomes fully absorbed in *nirodha*. The process of meditation from *nevasaññānāsaññāyatana* to *nirodha* has been compared to the movement of a person who is obliged to pass through one house wherein he does not tarry, to enter that of which he is really in search. And this attainment, besides, is not one that is within easy reach of yogins. It has been stated very emphatically by Buddhaghosa that only anāgāmins and arahants who have complete mastery and skill in the eight successive stages of mental absorption may attain to *nirodha*.[27] This progression successively from one stage to another may be by way of *samatha*, or *vipassanā* or both.[28]

Buddhaghosa has also defined *nirodha* as "the discontinuance of (all types) of mind and mental factors by way of (their) gradual cessation".[29] In the *Dīgha Nikāya*, as noted earlier, *nirodha* has been described as the conscious attainment of the gradual cessation of perceptions. These definitions seem to imply that there is purposive thought activity up to the halting of percepts and the condition which obtains thereafter constitutes no experience to the person who has attained to it, unless it were possible to have such an experience without the participation of the mind. Buddhaghosa mentions that there were some who thought that the attainment of *nirodha* constituted a conscious experience. He, however, warns the reader not to grasp the letter but the spirit of what is stated.[30] The tendency in the Buddhist tradition has also been to regard this condition as one that is indeed pleasant so that it may be enjoyed even for a whole week.[31] And it is also believed that death does not smite a person while he is absorbed in *nirodha*. In case it is impossible to avert death the absorption in *nirodha* terminates sooner than the period intended.[32]

---

[17] *D.* I, p. 188.
[18] *Vism.* p. 272.
[19] *D.* I, p. 184.
[20] ibid.
[21] *DA.* II, p. 373.
[22] *MA.* II, p. 343.
[23] *Vism.* p. 608.
[24] Although the actual reference to, and enumeration of, these duties is to be found only in the commentaries, it is possible that they all hark back to a period as old as that of the Buddha, as is suggested by the expression "Master's calling" (*satthu-pakkosana*) which, despite the death of the Buddha, has since remained unaltered. This view may be further supported by a statement according to which these duties have been alluded to in a passage in the *Cūlavedalla Sutta* (*MA.* II, p. 365).
[25] *Vibh.* p. 263.
[26] *Vism.* p. 610.
[27] *Vism.* p. 604–5.
[28] ibid. p. 607.
[29] ibid. p. 604.
[30] *MA.* II, p. 351.
[31] ibid. p. 366.

Buddhaghosa also mentions that this attainment is only possible within that sphere of existence where the five sense organs predominate (*pañcavokārabhava*).[33] While a person remains absorbed in *nirodha* only his life (*āyu*) and temperature (*usmā*) are said to continue and function.[34] The function of life ordinarily is to condition the arising of *arūpadhammas* which include all mental phenomena. But just as when a flame is put out, this action is halted throughout the period that a person is in *nirodha*. Yet, life's potentiality is unimpaired, even as when glowing embers are separated from the ashes and laid aside in order to rekindle a flame when necessary. Life and temperature are said to be mutually dependent. In fact, they form two out of a set of three salient characteristics which apparently distinguish a person in *nirodha* from a dead body. The third is that the sense organs of the person in *nirodha* are also not dead. The qualities which a person in *nirodha* shares with those of a dead body include the stopping of respiration and the absence of speech and thought activity.[35]

Now, if all thought activity ceases during *nirodha* the question next arises whether this condition is the same as or analogous to the condition of dreamless sleep when a person's mind is said to lapse into *bhavaṅga*. The commentaries, however, have nowhere dealt with this question comparatively, but from a few instances where they have discussed these subjects separately, it is possible to conclude that the two are fundamentally different and possess nothing in common. *Bhavaṅga* and *nirodha* are poles apart, being essentially the opposites of one another. *Bhavaṅga* is the original condition of the mind when it is inoperative within the context of existence, that is, when it is not disturbed by impressions that impinge on it through one or the other of the sense doors. It is certainly not a condition which obtains in a sentient being while he is conscious, whereas the condition of *nirodha* is one which he actively and purposely induces. This inducement, besides, is only possible through the successive stages of mental absorption outlined above, by which the mind becomes progressively finer so that it becomes lifted up from its original nature which it acquired at the moment of that individual's conception and refined to a degree that transcends all three planes of existence (*kāma-bhava, rūpa-bhava, arūpa-bhava*). In other words, this progressive refinement of the mind cuts at the very basis of existence which is represented by *bhavaṅga* and evokes a condition whose very essence is *Nirvāṇa*. That, indeed, is why this condition has been described as (a state of) Deliverance in one's own lifetime (*diṭṭhadhammanibbānaṃ*).[36] This essential quality that it is rooted in Deliverance finds expression even at the moment of termination of this attainment, whereby the yogin becomes re-established in the third or fourth fruit of enlightenment, depending on whether he was an anāgāmin or arahant.[37] And as he emerges from *nirodha* there will in due order occur to him mental formations (*cittasaṅkhārā*), respiration (*kāyasaṅkhārā*) and the factors of mind associated with speech (*vacīsaṅkhārā*).[38]

H. S. Cooray.

ABHISAPANA, cursing. An entire Jātaka story (No. 497) called *Mātaṅga Jātaka*, after the principal figure, is given to illustrate the evil of abusing and cursing. As an extreme kind of harsh language (*pharusā vācā*) it falls under this class of evil speech, which again together with lies (*musāvādā*), slander (*pisuṇā vācā*) and frivolous talk (*samphappalāpa*) forms the group of four unskilful actions by word of mouth, in the triad of deed, word and thought (*kāya, vācā, citta*).

A curse, which became immediately effective, was uttered by the snake king against a would-be ascetic (Devadatta in a previous life) who had vilely betrayed the confidence placed in him:

> "Informer, traitor, that wouldst slay
> A guileless friend ! Be thy head riven
> By this my act of truth, I pray,
> Piecemeal, all into fragments seven." (*Paṇḍara Jātaka : Jātaka* translation by H. T. Francis, V, p. 47).

ABHIṢECANĪ, var. **ABHISECAVATĪ**, a bodhisattva dhāraṇī (*Mvyut.* 4239), i.e., a magic formula, mantra or incantation leading to intellectual receptivity (*kṣāntilābhāyadhāraṇī*) in a bodhisattva.

ABHIṢECANĪ-NĀMA-DHĀRAṆĪ, name of a Sanskrit text which is extant only in its Tibetan translation, the *Ḥphags-pa dbaṅ-bskur-ba shes-bya-baḥi gzuṅs*. This work, which was translated into Tibetan by Jinamitra, Dānaśīla, and Ye-śes sde, is preserved in the Rgyud-ḥbum and the Gzuṅs-ḥdus sections of the Tibetan Kangyur (*TM.* Nos. 569, 859).

ABHIṢEKA. I. Meaning of the term and various appellations. The term abhiṣeka (Pali, *abhiseka*: Tib., dbaṅ-bskur) is transcribed in Chinese characters in many ways. It means "sprinkling water on the top of the head", which was the most important part of the accession ceremony of an Indian monarch or of the investiture of the heir-apparent. (See Pl. IV.) Later, it came to symbolise the attainment of Buddhahood. In esoteric Buddhism a preceptor performed the rite when he introduced his disciple to the esoteric doctrine. In the case of the latter the water symbolises the five kinds of wisdom of the Buddha (五智 go-chi=*pañcajñāna*, which are: 1. *dharmadhātusvabhāva-jñāna*, 2. *ādarśa-jñāna*, 3. *samata-jñāna*, 4. *pratyavekṣaṇā-jñāna*, and, 5. *kṛtyānusthāna-jñāna*).

---

[32] *Vism.* p. 609.
[33] Ibid. p. 607.
[34] *MA.* II, p. 351.
[35] *M.* I, p. 296.
[36] *MA.* II, p. 366.
[37] *Vism.* p. 610.
[38] *M.* I, p. 302.

II. Origin. The *Hien-yu-king* (賢愚經 *Dama-mūrkha-nidāna-sūtra*, 13th chap., Mūrdhagata-rājā) describes the accession of king Māndhātri (Mūrdhagata) as follows: "Many subordinate princes went to Māndhātri and said, 'The great king has passed away. Pray, do succeed to the throne'. 'If I am lucky enough to be a king', answered Māndhātri, 'let the four guardian deities and Indra, lord of heaven, come to receive me. Then I shall ascend the throne.' When he made this vow, the four deities at once alighted there. Each of them took a precious vessel full of fragrant water and sprinkled it on him, and Indra, the lord of heaven, brought a precious diadem and put it on his head, praising the new king" (Taisho, IV, 439, c).

Chapter 8 of the *Śūraṅgama Sūtra* says that a king of a country who wanted to entrust his son with political affairs, waited until his son grew up and made him attend the ceremony of head-sprinkling (Taisho, XIX, 142, b). The *Tien-t'ai-ssen-kiao-yi-chi-chieh* (天合四教儀集注 part II, 21, a) comments that the term signifies taking water from the four oceans into a golden vessel and sprinkling it on the head of a prince.

Chapter 15 of the commentary on the *Mahāvairocana Sūtra* gives a more minute description. "Take, for example, the class of warriors who sprinkle water on the head of the heir-apparent so that they may not fail in obtaining a successor. They take the water of the oceans into four highly ornate vessels. They adorn the person of the prince completely. The vessels are set on the back of a large bedecked elephant. The prince is seated on a dais surrounded by his subjects. Then the water is poured from above the tusks of the elephant on to the head of the prince. This having finished, they proclaim loudly three times 'Take notice that the prince has ascended the throne. Henceforth you should obey his command'." (Taisho, XXXIX, 736, b).

It is stated, in the chapter named "Pure conduct" of the old *Avataṃsaka Sūtra*, that when one takes a bath the mind is thereby purified and an immense amount of light is produced. The Indian habit of taking baths in rivers and ponds was thus gradually spiritualised, until it was adopted in such a ceremony. It came to be regarded in esoteric Buddhism as the most important religious rite, the key-point of the doctrine being the initiation of their disciples by the patriarchs.

III. Head-sprinkling described in Buddhist Texts. (1) *Head-sprinkling in the Mahāyāna.* Chapter 27 of the old Chinese translation of the *Avatamsaka Sūtra* named Daśabhūmi (Ten Stages) says: "When a son of the supreme sovereign (cakravarti-rājā) is qualified to be the successor to the throne, the king puts his son on the golden throne. Water is brought from the four oceans. The room is adorned with screens, banners and streamers and fine music is played. The king takes the golden vessels and sprinkles the fragrant water on the head of the prince. He is called 'the great king who was sprinkled with water'. He is also called 'the supreme sovereign' because he is expected to practise the ten kinds of good conduct. So also a bodhisattva who aspires to Buddhahood is sprinkled on the head by the Buddhas with water which symbolises their wisdom. He is then called 'the king of the law who has been sprinkled'. Because he is possessed of the ten supernatural powers of the Buddha, he is admitted among the Buddhas. This is the stage of great wisdom attained by the bodhisattva. Once he is in this stage he is thereby regarded as having suffered immeasurable penance and austerity. Now when he has completed this stage, he stays in the tenth stage called 'Law-cloud-land' (*dharma-megha-bhūmi*) and can increase his wisdom and merit immeasurably." (Taisho, IX, 572, b.)

But the 8th chapter of the same *Avataṃsaka Sūtra*, called the Ten Stages of the Bodhisattva, says, referring to the highest stage, that the veritable son of the Buddha who has been sprinkled can hold everything, every excellent law (Taisho, IX, 448, c). The chapter entitled Titles of Saints, in Book I, or, *P'ou-sa-ying-lo-pen-ye-king* (菩薩瓔珞本業經), refers to the forty-two sacred spiritual stages of the bodhisattva, the tenth of which is called the stage of abhiṣeka in its Chinese equivalent (Taisho, XXIV, 1011, b). The same word can be found in *T'ien-t'ai-sseu-kiao-yi-chi-cheh* (天合四教儀集注, part II, 21, a).

The section on the ten positions (十住品) in chapter 11 of Book 5 of *Houa-yen-king-t'an-hiuan-ki* (華嚴經探玄記) says that wisdom is accomplished at the end of the ten positions and the "Law-water" of the Buddhas is sprinkled on his head; hence the tenth position is called head-sprinkling. Because the bodhisattva attains enlightenment by this head-sprinkling, according to the *Avataṃsaka Sūtra*, no further stages of practices, such as the ten deeds (十行 jū-gyō), the ten merit-transferences, the ten stages and so on, are necessary (Taisho, XXXV, 197, b).

Thus head-sprinkling is mentioned at the end of both the ten processes (of the mind) and the ten stages of the practice in the course of the bodhisattva's progress. If the head-sprinkling of the ten processes is admitted, the course after the ten deeds cannot be admitted, while if that of the ten positions is recognised, that of the ten processes becomes meaningless. But the same *Avataṃsaka Sūtra* gives these two contradictory statements.

(2) *Head-sprinkling described in esoteric Buddhist literature.* Explaining the term head-sprinkling, the *Pi-ts'ang-chi* (祕藏記), introduced into Japan by Kōbō-Daishi or Kūkai (774–835 A.C.), says that sprinkling symbolises the great compassion of the Buddhas, and the head means the climax. Gradually proceeding from the first stage, the bodhisattva attains the stage of enlightenment and finally supreme enlightenment. Then, the Buddhas sprinkle his head with water which symbolises the great compassion of the Buddhas. It is then that the religious practice is completed and Buddhahood is attained. This is the climax. (The Complete Works of the Shingonshū Sect, IX, 24, b.) Chapter 15 of the commentary on the *Mahāvairocana Sūtra*, named the Secret Maṇḍala, forbids its followers to learn the sacred formulas (*mantra*) and the manual signs (*mudrā*), unless they have finished the head-

sprinkling. The teacher should not deliver the Law to his disciples until then, for it would be a gross blunder (Taisho, XXXIX, 736, a). This serves to show the great stress laid on the abhiṣeka.

After having described the head-sprinkling of the prince, chapter 15 of the commentary on the *Mahāvairocana Sūtra* goes on to say that the Tathāgata, the king of the Law, sprinkles the elixir of the Law on the head of the "Son of the Buddha" in accordance with mundane custom, so that the lineage of the Buddhas may not be interrupted. He succeeds to the position of the king of the law and never retires from the position of supreme enlightenment. If he is confident that he will never make a mistake as regards any rite, sacred formula (*mantra*), manual sign (*mudrā*) and meditation (*samādhi*), all the saints will thenceforth revere him (Taisho, XXXIX, 736, b). It is also said that when all the Buddhas sprinkle water and exert influence upon the practiser (*yogin*) simultaneously, he attains Buddhahood. This means that he attains the great Maṇḍala by means of great compassion (Taisho, XXXIX, 731, c). The first volume of the *King-kang-ting-yi-ts'ie-jou-lai-tchen-che-cho-ta-tch'eng-hien-tcheng-ta-kiao-wang-king* (金剛頂一切如來眞實攝大乘現證大教王經) consisting of three fascicules, says that the *yogin* gets water sprinkled on him in order to be king of the three worlds, which is to be compared with wearing the diadem of all the Buddhas (Taisho, XVII, 207, a). The first volume of the *Tchou-fo-king-kiai-chö-tchen-che-king* (諸佛境界攝眞實經) says that the *yogin* gets water sprinkled on him by all the Buddhas, which is the diadem (ibid. 270, a). Thus head-sprinkling is regarded as being of the highest importance among the religious practices of bodhisattvas.

IV. Kinds of Abhiṣeka. Chapter 5 of the *Mahāvairocana Sūtra* named Secret Maṇḍala (秘密曼荼羅品第五) mentions five stages of the Buddha. In the first stage the *yogin* gets the *samaya* (the aspiration to enlightenment in accordance with the vow of the Buddha) by seeing the maṇḍala, but he can get thereby neither the true words (*mantra*) nor the sacred manual signs (*mudrā*). In the second stage he gets into the maṇḍala and looks at the assembly of the saints. The third stage is attained by practising the rite of worship and manual signs (*mudrā*) according to instruction. In the next stage he is admitted to receive the Law and accomplishes self-concentration, but he cannot yet attain the spiritual head-sprinkling nor does the esoteric wisdom appear to him. Therefore, it is said that the practiser (*yogin*) who belongs to esoteric Buddhism could get the abhiṣeka only in the fifth (Taisho, XVIII, 33, a). [Details are given in chapter 15 of the commentary on the *Mahāvairocana Sūtra* (Taisho, XXXIX, 736, b) and in chapter 51 of the En-nō-shō (演奥鈔, Taisho, LIX, 505, c, ff.)]

Chapter 7 of the *Mahāvairocana Sūtra*, named the Remembrance of Rules (持誦法則品), describes the head-sprinkling of the preceptor and the remembering of sacred incantations (*dhāraṇī*). The former is performed after arranging various conditions and instruments, while the latter consists merely in getting sacred spells (Taisho, XVIII, 52, c; 53, a). The *Kin-kang-ting-king-dai-yu-k'ie-pi-mi-sin-ti-fa-men-yi-kiue* (金剛頂經大瑜伽祕密心地法門儀軌) mentions the illumination, the ambrosia, the letters, the manual signs (*mudrā*) of wisdom, and the meaning of the term. The first signifies that the *yogin* is helped by the illumination of great wisdom and the great compassion of the Buddhas and the bodhisattvas. The second means that he is helped by the scented water under the effect of the sacred formula (*mantra*) of the great founder (Vairocana Buddha). The third is the rite of visualising on the person of the *yogin* the letters characterising the merits of the divinity in each section of the maṇḍala. The fourth explains how to be helped by the manual sign (gestures) of the main divinity of each section. The fifth is the rite of how to visualise and arrange on the person of the *yogin* the sacred formulas (*mantra*) of the main divinity (Taisho, XXXIX, 818, a). This explanation deals with the follower of the Mantrayāna who has finished the head-sprinkling in order to learn the sacred charms, but not for the purpose of acquiring the esoteric law.

The chapter named Distinguishing Homa rite (分別護摩品 fun-betsu-go-ma-bon), or the second chapter of the *Guhya Sūtra*, speaks of four kinds of head-sprinkling, i.e., transmission of the truth (傳法 den-bō), cessation of calamity (除難 jo-nan), increase of benefit (增益 zō-yaku), and subjugation of demons (降魔 gō-ma) in connection with entering the maṇḍala (Taisho, 770, c). It also speaks of four other kinds of head-sprinkling, viz., removal of disaster (除難 jo-nan), accomplishment (成就 jō-ju), increase of benefits on oneself (增益 zō-yaku), attainment of the preceptorship (得阿闍梨位 toku-a-ja-ri-i: Taisho, XVIII, 772, a). The first head-sprinkling for the transmission of the truth (傳法 den-bō) is connected with the fourth, attainment of preceptorship (得阿闍梨位 toku-a-ja-ri-i: Taisho, XVIII, 772, a).

The *P'i-t'sang-chi* tells of three kinds of head sprinkling, i.e., the laying of the hand on the head (摩頂 ma-chō), prediction (授記 ju-ki, vyākaraṇa) and shining (放光 hō-kō). The first means that the Buddhas lay their hands on the head of the follower and make a prediction that he will soon obtain Buddhahood. The second is the prediction of the future by the Buddhas. The third is shedding of light by the Buddhas, giving him benefit. (The Complete Collection of the Shingon-shū Sect, IX, 25, a.) This is the practice of preceptors who have gone beyond the first of the ten stages of spiritual development and are versed in deep religious activity. It is the degree of the spiritual head-sprinkling to which an ordinary man is not admitted. The chapter named the Law of the chief divinity of head-sprinkling (本尊灌頂品 hon-zon-kan-jō-bon), part II of the *Susiddhikara Sūtra*, makes mention of the head-sprinkling to be performed in order to increase the dignity and virtue of the chief divinity (Taisho, XVIII, 620, a).

When the preceptor teaches his disciple about the five sections of the Buddha (佛部 butsu-bu, Buddhakula), the thunder-bolt (金剛部 kon-gō-bu, vajrakula), the lotus (蓮華部 ren-ge-bu, padmakula), the jewel (寶部 hō-bu, ratnakula) and the action (羯磨部 fiatsu-ma-bu, karmakula), head-sprinkling belonging to each section must be performed. Sometimes head-sprinkling belonging to three sections out of the five mentioned above is spoken of: the Buddha, the lotus and the thunderbolt.

Other kinds of head-sprinkling include the following: Yogi head-sprinkling (瑜伽灌頂 yu-ga-kan-jō) explained in the *Yogi Sūtra*, three kinds of head-sprinkling named the virtuous vase, secret and wisdom as expounded in the *Śrī-Sarvatathāgata kāyavākcitta-rahasyadvinirgama śrī guhyasamājasya mahātantrarājasya purvārddhaḥ* (Taisho, XVIII, 508, c), and later, that of personal attainment of Buddhahood to explain the deep meaning of the doctrine of attainment of Buddhahood in one's person (即身義灌頂 soku-shin-gi-kan-jō),—the title of a work by Kōbō-Daishi or Kū-kai; that of the will of Kōbō-Daishi to explain the deep mystery of his will (御遺告灌頂 go-yui-koku-kan-jō); that of the Sanskrit alphabet; that of Shintoism. That which is performed on the accession of the Japanese emperor is called the head-sprinkling of the accession (御即位灌頂 go-soku-ikan-jō).

But the most important of them are as follows: the ceremony of worshipping the maṇḍala and its altar, that is, the head-sprinkling of 'having a view of the maṇḍala' (一見灌頂 ik-ken-kan-jō); 'the permission head-sprinkling' which is given to the disciple to permit him to learn the esoteric Buddhist doctrine (許可灌頂 kyo-ka-kan-jō); that of the Vajradhātu (金剛界灌頂 kon-gō-kai-kan-jō) to practise in accordance with the law of the sūtras of Vajradhātu; that of the Garbhadhātu (胎藏界灌頂 tai-zō-kai-kan-jō), to practise in accordance with the law of the Garbhadhātu; that of compound practice of both laws; that of the Susiddhi (蘇悉地灌頂 Susiddhi-kan-jō), attainment of supernatural powers by the *Susiddhikara Sūtra*. (This is practised chiefly in the Japanese Tendai-shū sect.) There are three other kinds, of finding connection with the Buddhas, of the receiving of the sacred incantation and of the transmission of the law. Again, another sūtra speaks of three other different kinds of head-sprinklings: 'Manual sign' (印法灌頂 in-bo-kan-jō), 'Supplied with tools' (事業灌頂 ji-gō-kan-jō) and 'Spiritual' (以心灌頂 i-shin-kan-jō).

And, last of all, there are the five kinds of the *samaya* (the aspiration to the attainment of Buddhahood). All these are the appellations generally used. The appellations of 'finding connection' (結縁灌頂 kechi-en-kan-jō), 'receiving of sacred incantation' (持明灌頂 jī-myō-kan-jō) and 'transmission of the law' (傳法灌頂 den-bo-kan-jō) are those classified according to the various rites. They are nowhere written together. These and the five kinds of the *samaya* are classified by the capacity of the recipients. The doctrines received by them are different. The three kinds of 'Permission', 'Transmission of the law' and 'Secrecy' are not given together in one place. These terms are, however, convenient for practical purposes.

The terms such as 'the rule of manual signs' (印法 in-bō), 'action' (事業 ji-gō) and 'spiritual' (以心灌頂 i-shin-kan-jō) are distinguished one from another according to whether the *yogin* practises a certain ritual or not. 'Finding connection with the Buddha' (結縁灌頂 kechi-en-kan-jō), 'the reception of the secret formula' (受明灌頂 ju-myō-kan-jō) and 'transmission of the law' (傳法灌頂 den-bō-kan-jō) are the head-sprinklings accompanied with tools and many kinds of offering. Elaborate tools and utensils are prepared specially in the head-sprinkling of the 'Law-Transmission". Thus, it is sometimes called 'the head-sprinkling supplied with tools' (事業灌頂 ji-gō-kan-jō). That of the 'manual sign' (印法灌頂 in-bo-kan-jō) is the 'transmission of the Law' which is performed when the recipient is of a superior capacity fit to hold the esoteric doctrine, but too poor to prepare many kinds of tools. The spiritual head-sprinkling is the fifth *samaya*, which is the ultimate truth conferred on the recipient of superior wisdom, well-versed in the Yoga (intercommunion with the Buddha). In this case, the altar is not built but the person of the preceptor himself is supposed to be the maṇḍala on which to perform the ceremony.

V. The ceremony of head-sprinkling. The giving of the head-sprinkling as mentioned above is called 'entering the altar' (入壇 nyū-dan). One who enters the altar is called the recipient of head-sprinkling (入壇灌頂者 nyū-dan kan-jō-sha). The name given then is the so-called 'diamond-title' (金剛名號 kon-gō-myō-gō). The teacher who introduces the recipient into the sacred hall, teaches the ritual and tells him how to behave in the ceremony is called 'the instructor of head-sprinkling' (灌頂教授師 kan-jō kyō-ju-shi). One who confers and teaches the esoteric law (truth) is called 'the Great Preceptor of head-sprinkling' (灌頂大阿闍梨 kan-jō dai-a-ja-ri). Generally, it is customary to perform in the morning the ceremony of conferring the commandments of esoteric Buddhism, which is called 'Samaya commandments' (三昧耶戒 samaya-kai), and to teach the Law early and late at night. The Esoteric Law consists of the Garbhadhātu and the Vajradhātu. If the former is taught early at night, the latter is delivered late at night, or *vice versa*. In the Japanese Tendai-shū sect, the altar for the Law of Susiddhi (supreme accomplishment) is taught in addition to the two mentioned above. In any case, the preceptor who teaches the Law, the recipients and an assistant are needed. Therefore, the place and the date of the ceremony to be performed should be decided, publicised and preparations should be made. The Samaya commandments must be delivered in secrecy, in a place surrounded with a curtain called 'the substitute wall' (壁代 kabe-shiro) to prevent others from peeping into it. All the necessary arrangements of the holy hall, are made beforehand. Early in the morning the recipients take water to be used for the ceremony on that day in accordance with a certain rule.

When the day comes those who are concerned assemble in the monastery where the ceremony is to take place. They purify themselves by bathing in scented water. In due course, they perform a solemn ceremony. As soon as they enter the sacred hall, the preceptor goes behind 'the substitute wall' and then the recipients enter. After explaining the confession and the commandments, the preceptor introduces into the water scented powder, flowers, incense and light, by the force of the supernatural power of the Buddha. He instructs the recipients how to make offering to the Buddhas. He performs the ritual of the 'diamond cord' (金剛線 kongō-sen), 'water of the vow' (金剛誓水 kongō-sei-sui), 'the sworn statement' (啓白 kei-byaku), and 'the tooth-stick' (歯木 shi-moku, dantakāṣṭha) to instruct the disciples therein. The 'diamond cord' symbolises the eternity of the successive transmission of esoteric truth, 'the water of the vow' makes the recipients swear not to transgress the Law, and 'the tooth-stick' indicates that the recipients will be qualified successors of the Law by eschewing every evil.

When the programme of the rites comes to an end, they retire to another room (outside the sacred hall of the night) where they go on reciting the sacred formulas (*mantra*) until they enter the sacred hall again, at night. The rite, at night, early and late, begins with the 'practice' of the preceptor, who introduces his disciples at an appropriate moment to the maṇḍala altar in the inner sacred compartment. Introducing them, he says, "Let me block the door from every evil in the world and open the pure five eyes (the eyes of the five wisdoms of the Buddhas which are inherent in man)". Then he covers the eyes of the recipients with red or white cloth. He makes the disciples cross over an elephant purified with incense, which implies riding on the back of elephant at the entrance to the sacred precincts. The disciples go to the maṇḍala altar and throw flowers to decide on which specific Buddhas to choose. The preceptor or the instructor takes off the cloth which covers the face of the recipients and lets them take a look at the maṇḍala. After other rites the *yogins* are introduced to the enlightenment altar, wearing on their persons the diadem and bangles of the Buddha. They are shown the mystic manual signs (*mudrā*) and sacred incantations (*dhāraṇī*), and the rite of attainment of Buddhahood. The preceptor takes a fly-whisk (拂子 fossu) in hand and with it expels the impurity of the recipients. He then stands up and takes five water vessels (of holy water of five sorts of wisdom, 五智の瓶水 go-chi-no-byō-sui) one by one from the great altar and recites the sacred formula of each of the five Buddhas, Vairocana, Akṣobhya, Ratnasambhava, Amitābha and Amoghasiddhi, making circumambulation three times around the great altar. He moves the five water vessels to the enlightenment altar, where he sprinkles water over the disciples. That includes conferring by the preceptor of the five-pronged bolt which symbolises the five wisdoms (五智 go-chi, pañca-jñāna), a metal spatula, a bright mirror for removing the membrane of ignorance covering their mind, the 'metal wheel of wisdom' and the conch-shell, used in preaching the Law. While the preceptor and the recipients stand up and ambulate around the great altar, the instructor carries a canopy.

After they have taken their seats at the small altar, the preceptor gives each of them a five-pronged bolt (五鈷 go-ko, vajra) symbolising the inherent qualities of the Buddhas. When the recipients have been recognised they take off the diadem and bangles and go out of the inner sacred hall. They return to their original seats and wait until the rite of the preceptor is over, reciting sacred formulas (*mantra*). While the rite in the inner sacred hall is being conducted, they recite hymns and gently beat a cymbal in accordance with the order of the instructor. The rites practised early and late at night are almost the same except that the former is based on the *Garbhadhātu* and the latter on the *Vajradhātu*.

Apart from the rite mentioned above a fire altar is arranged to burn fire for the recipients, and offerings are made on the 'god-offering altar' to the twelve gods, the lords of the constellations. The rite held late at night being over, the preceptor goes down to the altar, salutes the maṇḍala and the patriarchs of esoteric Buddhism and goes out, accompanied by the recipients. When they have taken their seats in an appropriate place, the preceptor gives some instruction to which the recipients answer. Then the three robes of the instructor are given together with 'the mystic manual signs' (*mudrā*), 'sacred formulas' (*mantra*) and the paper on which is written the lineage of the traditional successors of esoteric Buddhism (血脈 kechi-myaku). The rite mentioned above may or may not be accompanied with another rite called 'permission' (許可灌頂 kyo-ka-kan-jō). The Samaya commandments may be performed with or without an elaborate rite in the court called 'the court ceremony for ascending the temple' (上堂の庭作法 jōdō-no-niwasahō). The court ceremony will be performed on the morning following the delivery of the Law, when they return from the holy hall. This is named 'the ceremony of the next morning' (後朝の式 kōchō-no-shiki).

At Kōyasan, the head-sprinkling of the preceptor is performed in order to establish the status of the preceptor. This includes an elaborate court ceremony, hence it is called 'the court ceremony head-sprinkling' (庭儀灌頂 teigi-kanjō). In this case, all the recipients go to the sacred precincts accompanied by the instructor and receive the supreme secret of the school in the great stūpa. They then enter "the Hall of the Portrait of the Founder" (御影堂) with a glass of purified water in the instructor's hand and they are considered as receiving the sacred law directly from the great founder of the sect himself. This is a spiritual head-sprinkling, and, therefore, no one else is allowed to see it. In this case they receive at first the 'Permission' (許可 kyo-ka) rite and then the rite of 'the arrangement of the tools' (事業 ji-gō) to prepare various tools and utensils—and congratulation on the connection of the teacher and his disciples in succession.

VI. **Tools used in head-sprinkling.** Tools in general were described in the preceding section. Others are used for the rites in the sacred hall. In the hall in which the ceremony of the Samaya commandments is performed are needed 'the substitute walls' (used in four quarters) and the rods to hang them from; high desks in front, to the right and left of the seat; a bell with five-pronged bolt (五鈷鈴 go-ko-rei) on the desk in front; a square plate of wood called 'orishiki' (折敷) on the desk to the right on which are placed terracotta bowls filled with holy water, powder-perfume, incense and a candle-stick. Powder-perfume and a dish of water which symbolise the Buddha's vow for the recipients are placed on the desk to the left together with prescribed water to be sprinkled, a wand to sprinkle it, and a paper pack.

A case to hold the text of the commandments containing a 'diamond-cord', tooth-sticks, a case to hold an incense-burner with handle and a wand, a case containing three monastic robes and the text of the programme for the preceptor are prepared. When the rite is performed, disciples called "The Ten Disciples" carry these cases with the seat. The case containing the text of commandments is placed on the desk in front and to the right of the preceptor, the case with the incense-burner on the desk to the right, and the case with the three robes on the desk to the left.

Below the front desk, to the right, are arranged a water vessel, a small basin, and a tiny straw mat and, apart from them, small mattresses and a gong stand for the recipients. The mattresses must be as many as the number of the recipients. Another mattress, twice as thick as the ordinary one, should be made for the preceptor.

In the front of the sacred hall a maṇḍala (either of the Garbhadhātu or the Vajradhātu) is suspended from a hanger. A painting of the maṇḍala is spread over a sheet of cloth on the great altar. Two bowls of water, bowls of powdered perfume and of flowers and an incense burner on a tripod are placed on each side of the square altar. An artificial flower in a vase, balls of boiled rice in five colours, three-pronged bolts crossing each other, and its stand, are put at each of the four corners. In the centre are placed a flower vase, a Wheel of the Law, and a stūpa. In front are arranged as usual a five-pronged bolt, a bell, a three-pronged bolt, and a one-limbed bolt on a three-footed metal plate. The four boundary posts are connected by means of the 'diamond-cord'.

A small desk and a seat are set in front of the altar. On the left side of the desk are water to be sprinkled, a wand for sprinkling it, packed offering to the Buddhas, packed perfume, and a case of three robes. A gong-stand is to the right side, and a small and deep box to put a flower in and a sprinkling wand is on the opposite side of it and beneath the altar. A case containing the incense burner is in front, near by.

The enlightenment altar (the small altar) is surrounded with a chair for the preceptor, a case of esoteric tools such as a diadem and bangles, a circular tray for five artificial flowers, incense and a candle. The seat of the recipient is set in front of the desk, which is encircled with a paper screen. A canopy is prepared for the circumambulation of the recipient. Images of the patriarchs (or of the twelve gods) should be properly arranged. An elephant purified with incense must be set at the entrance of the hall. A high desk, water for sprinkling, powdered perfume, a sprinkling wand, cloth for covering the face of the recipients are prepared for use when they are to be 'influenced' by the force of the supernatural power of the Buddha. Outside the corners of the great altar and on the small altar are lighted candles on candle sticks. Where the complicated court ritual is to be performed many other tools must be prepared.

Kōjun Ōyama.

ABHIṢEKA, meaning "anointing" or "consecration" (by sprinkling water), is the name given in the *Mahāvastu*[1] to the 10th bodhisattva-bhūmi or stage of progressive religious development, which is elsewhere always referred to as *Dharmameghā* (q.v.).

It was most probably so named because "when the bodhisattva reaches his last stage of self-discipline, he is anointed by the Buddhas with their own hands and formally inaugurated as one of them".[2]

ABHIṢEKAKARMASŪCI, name of a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ-gi las-tho,* in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. It probably forms one of the six chapters (*paṭala*) of the *Guptābhiṣeka-paṭalaṣaṭka* which was composed by Bde-ba gsal-mdsad, or Sukhaprakāśa (Cordier, III, p. 159).

ABHIṢEKANIRUKTI, a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ bskur-baḥi ṅes-pa* (Cordier has *rim-par*) *bstan-pa,* in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author was Rin-chen ḥbyuṅ-gnas shi-ba (Ratnākara-śanti). Mahopādhyāya Śāntibhadra of India and the Lotsāba Tshul-khrims rgyal-ba, Nag-tsho Lotsāba (*circa* 1011 A.C., Jayaśīla) translated this work into Tibetan (Cordier, II, 253 ; TM. No. 2476).

ABHIṢEKAPIṆḌĀRTHA, name of a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ-don bsdus-pa,* in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. It probably forms one of the six chapters (*paṭala*) of the *Guptābhiṣekapaṭala* which was composed by Bde-ba gsal-mdsad, or Sukhaprakāśa (Cordier, III, p. 159).

ABHIṢEKA-PRAKARAṆA, a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ-gi rab-tu byed-pa,* in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author was Mahāpaṇḍita Abhayākaragupta. The author and Śes-rab-dpal (Prajñā-śrī) translated this work into Tibetan (Cordier, II, 47 ; TM. No. 1499).

Cordier (II, 155), however, records yet another work which bears the above title and which is extant in its Tibetan translation, the *Dbaṅ-bskur-baḥi rab-tu byed-pa.* This work, too, is recorded in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author was Slob-dpon

---

[1] I. 76. 18 ; 124. 20 ; 193. 6 (Abhiṣekavatī).

[2] Suzuki : *Studies in the Laṅkāvatāra-sūtra*, p. 384 (Dharmameghābhiṣekabhiṣiktas tathāgatapratyāmabhūmim adhigamya).

Mkhas-pa chen-po Bsod-Sñoms-pa Dge-sloṅ Ḥod-sruṅs gshon-nu (Ācārya Mahāpaṇḍita Paiṇḍapātika Bhikṣu Kumāra-kāśyapa). Paṇḍita Tathāgata-rakṣita and Rin-chen bzaṅ-po (958-1055 A.C.) translated this work into Tibetan.

ABHIṢEKAPRAKRIYĀ, name of a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ-gi rab-tu-byed-pa*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author was Dgaḥ-baḥi rdo-rje. Mar-me-mdsad and Ba-ri translated this work into Tibetan (TM No. 1886).

ABHIṢEKA-RATNĀLOKA, a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ rin-chen snaṅ-ba*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author is Rnal-ḥbyor-pa chen-po Dpal Śes-rab gsaṅ-baḥi shabs (Mahāyogin Śri Prajñā-gupta-pāda). Mkhan-po Dpal Śes-rab gsaṅ-baḥi shabs (Upādhyāya Śrī Prajñā-gupta-pāda who is the same as the author according to Tōhoku) of India, and the Lotsāba Dge-bsñen Chos-kyi ye-śes (Upāsaka Dharmajñāna) of Kam, translated this work into Tibetan. It was revised by Phyugs-mtshams Dbaṅ-phyug rgya-mtsho (Īśvarasāgara). In Tōhoku, however, he too is mentioned as a translator (Cordier, II, 96 ; TM. No. 1333).

(ABHIṢEKA-) RATNAMĀLOPADEŚA, a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ rin-chen phreṅ-baḥi man-ṅag*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. The author, Slob-dpon chen-po Śesrab dpal gsaṅ shabs (Mahācārya Prajñā-śrī-gupta-pāda) or Śes-rab gsaṅ-ba (Prajñā-gupta), himself translated the work into Tibetan (Cordier, II, 97 ; TM. No. 1338).

ABHIṢEKĀRTHA-NIRBHEDA, a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ-gi don ṅes-par ḥbyed-pa* in the Rgyud-Ḥgrel section of the Tibetan Tengyur. Its author was Slob-dpon chen-po Saṅs-rgyas gsaṅ-ba (Mahācārya Buddhaguhya). The translator's name has not been mentioned (Cordier, III, 132).

ABHIṢEKĀRTHA-NIRUKTI, name of a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ-gi don ṅes-par brjod-pa shes-bya-ba*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author was Rgyal-ba bzan-po Avadhūtī-pa and Śākya brtson-dpal sbas-pa. Avadhūtī-pa and Śākya brtson-ḥgrus translated this work into Tibetan (TM. No. 2477).

ABHIṢEKĀRTHA-VIBHAṄGA, name of a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ-don rnam-par ḥbyed-pa*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. It probably forms one of the six chapters (*paṭala*) of the *Guptābhiṣekapaṭalaṣaṭka* which was composed by Bde-ba gsal-mdsad, or Sukhaprakāśa (Cordier, III, p. 159).

ABHIṢEKĀRTHA-VISTARAVIVEKA, name of a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ-don rgya-cher ḥbyed-pa*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Bde-ba gsal-mdsad (Sukhaprakāśa) was its author. This work probably forms one of the six chapters (*paṭala*) of the *Guptābhiṣekapaṭalaṣaṭka*.

ABHIṢEKA-TANTRA-MŪLA-VṚTTI, a Sanskrit text which is extant in its Tibetan translation, the *Dbaṅ rgyud rtsa ḥgrel*, in the Rgyud-Ḥgrel section of the Tibetan Tengyur. The author of this work was Vimala (Cordier, III, 150).

ABHIṢEKAVATĪ, name of the tenth bodhisattva-bhūmi (*Mhvu.* I, 193.6).

ABHIṢEKA-VIDHI, a work on late Buddhistic ritual found in a manuscript dated 1440 A.C. It begins with an invocation of Śrī Vajrasattva, and the statement that the entrance into the maṇḍala is not to be made for the sake of prosperity in this world, nor in the next, but for the proper attainment of the threefold desire of Tathāgatas (*Tathāgata-kāmatrayasamyakprāptaye*), for, on achieving this, prosperity in this world and in the next will surely follow.

The divisions of the work are not numbered. The following, however, may serve as some clue to its contents :—Dantakāṣṭ(h)apātana, Śiṣyādhivāsanā-vidhi, Ācāryapraveśavidhi, Āveśavidhiḥ, Sāmvapaṭa(?)śiṣya-praveśavidhi, Mālābhiṣekaḥ, Puṣpapātanavidhiḥ, Udakābhiṣekavidhiḥ, Mukuṭābhiṣekavidhiḥ and so on.

At the end of this manuscript a few lines of prayer to various deities have been added by the scribe (Bendall, pp. 179 f.).

ABHIṢEKA-VIDHIKRAMA-NĀMA, a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ-gi cho-gaḥi rim-pa shes-bya-ba*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author was the scholar Ratnaśrī or Bde-baḥi rgyal-po (Sukharāja), of Kaśmīr. It was translated into Tibetan by Śrī Parahita and Śes-rab rgyalmtshan (bhikṣu Prajñādhvaja) of Nag-tsho (Cordier, p. 53–54 ; *TM.* No. 1535). Yet another work bearing the title *Abhiṣekavidhikrama* (Tibetan ' Khrus-kyi cho-gaḥi rim-pa ') has been recorded by Cordier (p. 335). The names of the author and the translator of this work are not noted.

ABHIṢEKAVIDHI-RATNAMĀLASAMNIBHA-NĀMA, a Sanskrit text which is extant only in its Tibetan translation, the *Dhaṅ-bskur-gyi cho-ga rin-chen phreṅ-ḥdra shes-bya-ba*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. Its author was Rdo-rje dril-bu-pa (Ācārya Vajra-ghaṇṭa). The translator's name is not recorded (Cordier, III, p. 211).

ABHIṢEKA-YUGAPADAVATĀROPADEŚA, the name of a Sanskrit text which is extant only in its Tibetan translation, the *Dbaṅ cig-car ḥjug-paḥi man-ṅag*, in the Rgyud-Ḥgrel (Tantra) section of the Tibetan Tengyur. The names of its author and translator are not mentioned. However, according to the *Index tibétain*, the author of this work was Vimala (Cordier, III, p. 142).

ABHIṢIÑCANĪ-NĀMA-DHĀRAṆĪ (Tib. *Ḥphags-pa dbaṅ-bskur-ba shes-bya-baḥi gzuṅs*). A magic formula (*dhāraṇī*) found in the Tibetan Tengyur. This was translated into Tibetan, revised, re-revised and edited by the Indian paṇḍits Jinamitra and Dānaśīla, and the great Tibetan translator Ye-ces-sde (ŌM. No. 301 and 484 fragment).

ABHISŪRYA. As proclaimed by the Buddha Śākyamuni to the five Bhadravargīya monks, Abhisūrya[1] or "Superior to the Sun", is the name of one of the thousand Buddhas who will arise in this auspicious world age (Bhadrakalpa) named Puṣpika, and who will be possessed of a radiance of four yojanas.

ABHIṬHĀNA. The term literally means 'that which stands out' and, in a somewhat technical sense, it is employed with reference to six grave offences which are said to be incapable of being committed (*abhabbo kātuṃ*) by a person possessed of right views[2], namely, one who has attained the first fruit of enlightenment (*sotāpatti*).

The commentary explains this term to mean 'instances of debasement' (*oḷārikaṭṭhānāni*: *KhpA.* I, p. 189) which include matricide (*mātughāta*), parricide (*pitughāta*), killing an arahant (*arahantaghāta*), spilling the blood of a Buddha (*lohituppāda*), causing schism in the community of monks (*saṅghabheda*) and professing the doctrines of a teacher other than the Buddha (*aññasatthāruddesa*, ibid.). But the same commentary has also recorded yet another interpretation which, though somewhat unusual, has not been rejected as erroneous but merely ascribed to some (*ekacce*), according to whom the six grave offences consisted in the violation of each of the five precepts and the professing of the doctrines of an alien teacher.[3]

Of these two sets of offences, the former has also been mentioned in the *Aṅguttara Nikāya* along with many others as acts that a person having right views shall not commit. And there, each of the offences has been introduced not as an act 'that stands out' (*abhiṭhāna*) and therefore grave, but as an impossibility (*aṭṭhāna*: *A. Ekanipāta, Aṭṭhāna vagga*). Such differences in terminology for a common set of offences was probably due to the way in which these offences were viewed in relation to two types of persons who differed essentially, one as 'the person of right views' and the other a worldling (*puthujjana*). Reckoned again from a different angle, the first five of these offences have been collectively referred to as *pañc'ānantariya kamma*, meaning the five acts that result in retribution immediately on the death of their perpetrator (*AA.* II, 4 f.).

H. S. C.

ABHIVINAYA. Like the word *abhidhamma*, the word *abhivinaya*, too, so far as it occurs in the early Buddhist discourses, never appears as nominative but as locative, i.e., as an oblique case form. Thus along with the corresponding case form of the word *abhidhamma*, it occurs in such expressions as *abhidhamme ca abhivinaye ca sikkhitabbaṃ*, meaning thereby that one should train oneself both in respect of the doctrine (*dhamma*) and the discipline (*vinaya*). The prefix *abhi* in that context merely meant 'in respect of', or 'in regard to', or 'concerning'; but it did not bear out the sense of 'higher' which, even if it were possible in the case of the word *abhidhamma* by virtue of its employment as the name of a distinct canonical division was, however, not permissible in the case of the other owing to the absence of a corresponding division known as *abhivinaya**.

Certain commentaries have nevertheless tried to make out such a division by a classification of the canon as *dhamma*, *abhidhamma*, *vinaya* and *abhivinaya*. According to this classification which is met with both in the Dīgha and Aṅguttara commentaries, *abhivinaya* either meant the Khandhaka and Parivāra[4] sections of the Vinaya, or was synonymous with the task of allaying the defilements.[5]

ABHIYA, a monk who lived about a hundred thousand *kalpas* ago in the time of Sarvābhibhū Buddha. He was a previous incarnation of Śākyamuni Buddha.

In the *Mahāvastu*[6] it is stated that when Mahā Maudgalyāyana was on a visit to the Śuddhāvāsa devas a certain deva narrated the story of Abhiya in illustration of the statement, "it is so hard to attain the unsurpassed, perfect enlightenment, for it takes a hundred thousand kalpas to do so".

A hundred thousand kalpas ago, in the city of Vasumata lived a virtuous merchant, Uttiya, who believed in Sarvābhibhū Buddha and was devoted to Nanda, Abhiya and other monks. Uttiya's daughter was the wife of a householder in Vasumata, and she was especially devoted to Nanda. Now, when Nanda and Abhiya visited Uttiya, Nanda was paid every respect, but not so Abhiya. Therefore Abhiya made a false accusation of adultery against Nanda. The people in Vasumata decided that Nanda should no longer be honoured. Later Abhiya repented and asked forgiveness of Nanda and confessed his sin to the Buddha Sarvābhibhū. He went to Uttiya and, on intimating his desire to make an offering to Sarvābhibhū Buddha and his disciples, received much gold not only from him but from other rich householders as well.

Now in Vasumata lived two dealers in perfume devoted to Abhiya. Abhiya went to them and bought *keśara*[7] essence for 100,000 pieces (of gold). He then entertained Sarvābhibhū and his disciples to a splendid meal. When the Buddha had finished his meal Abhiya scattered the *keśara* essence on him and his disciples and made the mental aspiration of becoming a Buddha. The Buddha, aware of Abhiya's vow, assured him that his wish would be fulfilled. The three thousand worlds trembled and devas and brahmās shouted with joy. Hearing this, the two perfume dealers made the vow to be Abhiya's two chief disciples when he became a Buddha.

---

[1] *Mhvu.* III, 330. 13 (var. "Abhibhūya"; Senart emends "Atisūrya").

[2] *cha cābhiṭhānāni abhabbo kātuṃ—Ratana Sutta, v. 10.*

[3] *pakati pāṇātipātādīni vā pañca verāni aññasatthāruddesena saha cha ṭhānāni na karoti yāni sandhāya ekacce cha cābhiṭhānāni ti paṭhanti* (*KhpA.* I, pp. 189-90).

[*] On this see, however, the article on ABHIDHAMMA.—G. P. M.

[4] *abhivinayo ti Khandhaka-Parivārā*: *DA.* III, p. 1047; *AA.* V, p. 7.

[5] *kilesa-vūpasamakaraṇaṃ abhivinayo*: *DA.* III, p. 1047; *AA.* V, p. 7.

[6] I, 34-45: also cf. R. Otto Franke (trsl.) in *Königsberger Beiträge*, 1929, pp. 115-124.

[7] A perfume prepared from the flower of that name.

But Uttiya's daughter made a vow that she would slander Abhiya until he attained enlightenment.

Uttiya the merchant is identified with the Suddhāvāsa deva, but a lacuna in the MS. prevents the identification of Uttiya's daughter. The tenor of the story suggests Ciñcā-Māṇavikā.

ABHYAVAKĀŚA, open space. See ABBHOKĀSA.

ABHYUCCADEVA, or Atyuccadeva, name of a bodhisattva.

ABHYUCCAGĀMIN, name of a former Buddha. See ATYUCCAGĀMIN.

ABHYUDDHARA, a bodhisattva whose name occurs in a list (*Gvyū.* 443. 5) of future Tathāgatas enumerated by Māyādevī (q.v.) who tells the noble youth Sudhana that inasmuch as she was the Buddha Vairocana's mother she was also the mother of all past Buddhas, and will be the mother of future Buddhas such as Maitreya, Abhyuddhara, and others (ibid. 438. 8).

ABHYUDGATA, a Buddha whose name is mentioned among those of an unbroken line of *jinas* (conquerors) who were propitiated as her preceptors by the night goddess Samantasattvatrāṇojaḥśrī, while striving to gain the bodhisattva-salvation named Sarvalokābhimukhajagadvinayanidarśana (*Gvyū.* 284. 12).

ABHYUDGATĀBHA, a Buddha whose name is mentioned among those of an unbroken line of *jinas* who were propitiated as her preceptors by the night goddess Samantasattvatrāṇojaḥśrī while striving to gain the bodhisattva-salvation named Sarvalokābhimukhajagadvinayanidarśana (*Gvyū.* 285. 10).

ABHYUDGATAKARMAN, a bodhisattva whose name occurs in a list (*Gvyū.* 443. 8) of future Tathāgatas enumerated by Māyādevī (q.v.) who tells the noble youth Sudhana that inasmuch as she was the Buddha Vairocana's mother she was the mother of all past Buddhas, and will be the mother also of future Buddhas such as Maitreya, Abhyudgatakarman and others (ibid. 438.8).

ABHYUDGATAPRABHAŚ(I)RI, a Buddha whose name is mentioned among those of an unbroken line of *jinas* who were propitiated as her preceptors by the night-goddess Samantasattvatrāṇojaḥśrī while striving to gain the bodhisattva-salvation (*bodhisattva-vimokṣa*) named Sarvalokābhimukhajagadvinayanidarśana (*Gvyū.* 285).

ABHYUDGATARĀJA, the name of the epoch in which the Tathāgata Śālendrarāja will be born, according to the forecast made by the Tathāgata Jaladharagarjitaghoṣasusvaranakṣatrarājasaṅkusumitābhijña, regarding the future birth of the king Śubhavyūha, who became a convert to his Dhamma. The *Saddharmapuṇḍarīka* (375) gives a detailed account of the events which led up to this forecast. See further KALPA, ŚUBHAVYŪHA.

ABHYUDGATOṢṆĪṢA, name of one of the eight Uṣṇīṣarājānaḥ who are mentioned in the (*Ārya-*) *Mañjuśrīmūlakalpa* (41.10) as to be depicted in a particular rite (*BHS.* Dictionary s.v. Abhyudgatoṣṇīṣa).

He is known in Chinese as Kao fo t'ing (高佛頂), Kao t'ing wang (高頂王), Kuang shêng fo t'ing (廣生佛頂), Chi kuang shêng fo t'ing (極廣生佛頂), Tsui kao fo t'ing (最高佛頂), Huang sê fo t'ing (黃色佛頂), or Kuang ta fa shêng fo t'ing (廣大發生佛頂). In Tibetan his name reads Mṅon-par ḥphags-paḥi-gtsug-tor. According to Mochizuki (II, p. 1083) he is one of the five (or sometimes eight) udgatoṣṇīṣas and can be found occupying the fourth position to the right of Śākyamuni in the Śākyamuni section of the *garbhadhātumaṇḍala*. His body is yellow in colour. He is represented as sitting on a red lotus with his face inclined to the right, while his left hand bears a lotus upon which is placed a green jewel (*maṇi*). 'Śrūṃ' or 'trūṃ' are given as symbols of his Buddha-nature (i.e., *bīja*). His characteristic representation (*samaya*) is through the medium of either only a full blown lotus or a full blown lotus upon which is situated a jewel or maṇi. On the eight Uṣṇīṣarājānaḥ, see UṢṆĪṢA.

T. R.

ABIOGENESIS, the theory of life originating from non-living matter. It is not the same as "spontaneous generation", understood in the Buddhist texts as apparitional rebirth (*opapātika,* q.v.) which is rebirth without parents in certain higher celestial spheres, e.g., when an individual dies after having broken the five lower fetters (*saṃyojana*), but is still burdened with the five higher fetters. The Buddhist doctrine of rebirth is not primarily concerned with the process of physical procreation, as in the true sense man's own actions (*kamma*) are his parents (*janaka*). Volitional activity (*cetanā*) is the factor which provides for the continuation of the process of becoming in saṃsāra. The teaching of kamma and rebirth is, therefore, not affected by any scientific stand regarding the possibility of abiogenesis, whether a living organism can be produced by non-living matter.

ABLUTION. The religious significance of an ablution is a spiritual cleansing, symbolised by a physical washing which is sometimes a complete ritual of bathing or a mere token thereof, as in baptism by sprinkling. The efficacy of such an ablution is not so much in the medium, water, &c., as in the spiritual value attached to this medium and the ritual. An ablution then becomes a purification of the inner nature through the washing of the outer.

In tropical countries, where water is scarce, sometimes sand, but more frequently ashes, have been used for ablution. Especially the sacred ashes, remaining from a sacrificial fire, are even now in great demand and applied on the forehead and upper arms by the followers of the rites of Śaivism, "a bath sacred to fire".[1] But whatever the medium or the ritual, religious ablutions indicate a vicarious purification.

Now, one of the essential tenets of the teaching of the Buddha is that each one has to be a lamp (or island) and refuge for himself (*attadīpa atta-saraṇa*[2]). Reliance on rituals (*sīlabbataparāmāsa*), moreover, is one of the lower fetters (*saṃyojana*) which prevent an individual from entering into the stream (*sotāpatti*) or path of holiness (*ariya magga*). It is not surprising, therefore, that the *Dhovana Sutta*[3] censures the occasion of a cleansing ceremony in the southern districts, accompanied by eating, drinking, dancing and singing, as being "low, common, vulgar, ignoble and useless". But the commentarial description of this "bone-washing ceremony" (*aṭṭhidhovana*) seems to be open to doubt. "In those districts people do not cremate the dead bodies of their relatives, but they dig a pit and bury them in the ground. Later, the bones of the putrefied mass are dug up, washed, then one by one raised, honoured with perfumes and flowers, and set aside. At the auspicious time these bones are taken up and a festival is celebrated with weeping and lamenting."[4]

Here, the washing does not seem to be so much a ceremonial ablution, as a necessity for disposing of decomposing matter; for the washing does not form part of the celebrations at the auspicious time. Further, whereas the text of the sutta refers to a cleansing ceremony with eating, drinking, singing and dancing, the commentary mentions only weeping and lamentation. Moreover, in the commentary no reference is made to the supposed efficacy of the ritual. But that the ceremony was considered to be useful is clear from the Buddha's condemnation thereof on this very score (*anattha-saṃhita*).

Not content with mere destructive criticism, the Buddha continues his discourse[5] with his view of a noble ablution (*ariya-dhovana*) which conduces to disgust with worldly life (*nibbidā*), waning of passions (*virāga*), ending of desires (*nirodha*), tranquillisation (*upasama*), comprehension (*abhiññā*), insight (*sambodhi*) and deliverance (*nibbāna*). This noble ablution consists in the practice of the Noble Eightfold Path (*ariya aṭṭhaṅgika magga*), for it is only through right understanding (*sammā-diṭṭhi*) that wrong views can be expunged together with all their evil consequences and unprofitable states; likewise it is only correct thinking (*sammā saṅkappa*) which can purify all evil intention; right speech (*sammā vācā*) corrects the evil of lying words, slander, harsh language or frivolous talk; right action (*sammā kammanta*) can undo the evil effects of so-called sin; right living (*sammā ājīva*) cancels the destruction of wrong methods of livelihood; right effort (*sammā vāyāma*) can cleanse the unwholesome effects of either fanatical zeal or criminal negligence; right mindfulness (*sammā sati*) and right concentration (*sammā samādhi*) obliterate the undesirable effects of directing the mind to unsuitable objects of awareness and contemplation. To these eight sections of the Noble Path are added two more noble ablutions through right knowledge or insight (*sammā ñāṇa*) and right release (*sammā vimutti*), all of which lead to various profitable conditions (*aneke kusalā dhammā*) and the fulness of culture (*bhāvanā-pāripūrī*). This, indeed, is the "ariyan" ablution whereby beings whose nature it is to be reborn, to decay and to die, are released from birth, decay and death with all the accompanying conflict and woe.

That "inner cleanliness comes first", was well understood by Nandaka, a minister of the Licchavī whose conversation with the Buddha was interrupted by an attendant, reminding him that it was time for his bath. "Enough of this outward bathing. This inner cleansing (*ajjhattaṃ nahānaṃ*) through adherence to the Buddha shall be enough for me."[6] Unfortunately, the sutta ends with this remark, and so we shall never know whether Nandaka was persistent in his refusal to see to his physical needs.

Even pleasure, when overdone, can become hardship. And so a daily bath, when practised by going down into the water even for a third time in the evening (*sāya-tatiyakam pi udakorohanānuyoga*)[7] irrespective of the seasonal changes, was rightly counted as a form of self mortification (*nijjhāmā paṭipadā*: the practice of burning away[8]). It was thought that evil deeds done in youth or old age could be annulled by such frequent ablutions. But even a domestic slave girl, Puṇṇikā, was able to point out to a brāhman, who believed in purification through bathing, that in such a case all fishes, tortoises, frogs, watersnakes, crocodiles, and all that live in water would go straight to heaven.[9] The brāhman saw the point, gave up his practice, became a monk in the Order of the Buddha, and not long after became truly cleansed (*nahātako*[10]). Another brāhman, Saṅgārava, believing in purification by water, washing off his evil deeds of the day by his evening bath and his evil deeds of the night by his morning bath, was shown by the Buddha himself a purification by means of the practice of his teaching, compared to a clear and undefiled lake with virtue as its shore, where wise men come to bathe and cross over to the other shore unsoiled (*anallīnagattā va taranti pāraṃ*[11]).

This consistent refusal to have anything to do with external ablutions to symbolise or to effect a moral purification is a clear indication of an evolution of moral refinement. As long as morality, perfection and sanctity are supernatural and depending on divine influence or grace, the means to perfection will have no proportionate relation to the desired effect: water can cleanse the body, and, by the grace of God, even the soul. But in Buddhism, which has outgrown the belief in God as the absolute creator, and in soul as the eternal principle of human life, we find the development of morality solely dependent on the individual, and perfection becomes an individual quality. An arahant is not a saint saved by supernatural grace, but an individual who has realised the truth for himself, by himself and in himself, that, as he had become enslaved to worldly possessions and sensuous pleasures through his own actions of greed and lust, so he is set free from those bonds through understanding their true nature. Understanding (*sammā diṭṭhi*), insight (*paññā*), release (*vimutti*), enlightenment (*bodhi*) are the keynotes of individual purity. It is not a goal of perfection or an ideal of holiness which is aimed at, but comprehension of actuality (*yathābhūta-ñāṇa-dassana*). For the understanding of an action and its effect will prevent evil action (*akusala kamma*) to arise, and thereby true virtue (*sīla*) will grow. This growth (*bhāvanā*) is, therefore, a mental process and not a ritualistic cult. Mind culture (*samādhi*) then will follow the development of virtue (*sīla*) and blossom out in true insight (*paññā*). These are the three stages of virtue (*sīla*), concentration (*samādhi*) and insight (*paññā*) which constitute the path of purity (*visuddhi-magga*), along which all impurity, defilements (*kilesa*) and fetters (*saṃyojana*) are naturally discarded. It is a mental awakening to the nature of defilement. The perfect one is, therefore, not so much the purified one, as the enlightened one. A purified mind is a free mind (*cetovimutti*). A comprehending mind will naturally abstain (*virati*) from what it sees as evil and unwholesome (*akusala*) and will avoid all hindrances (*nīvaraṇa*) in its way to purity and perfection.

---

[1] T. E. Colebrooke: *Miscellaneous Essays* II, p. 154.
[2] *S.* V, p. 162.
[3] *A.* V, x, sutta 107, p. 216.
[4] See *AA.* V, 71.
[5] *Dhovana sutta* : *A.* V, x, sutta 107, pp. 216-7.
[6] *S.* V, p. 390 *Sotāpatti Saṃyutta*.
[7] *D.* I, vii, p. 167.
[8] *A.* I, iii, sutta 151, p. 296.
[9] *Thig.* lxv, *v.* 241.
[10] ibid. *v*, 251.
[11] *S.* I, vii, sutta 11, p. 183.

H. G. A. v. Z.

ABŌ (Japanese *Abō* 阿傍, or *A-p'ang* in Chinese) is said to be the transcription of a Sanskrit word. It is, however, not possible to get at this original word. Sometimes simply written as *bō* or *p'ang*, it is said to signify the name of a demon in a hell. In chap. xiii of *Damamūka-nidāna Sūtra* (Nanjio, No. 1322) occurs the statement the crime of murder is to be punished with suffering in hell for thousands of years; and that the murderer should be shot at with bows and arrows by the demons with deer-, goat-, and rabbit-heads. The *Devadūta Sūtra* (ibid. No. 561) says: "The demons of the *devadūta* hell are called 'p'ang' (or 'bō'). They bring the dead men to be judged at the court of king Yama." The *Wu-k'u-chang-chü-ching* (五句章句經 ibid. No. 730) says that the demons in a certain hell are called 'a-p'ang' (or 'a-bō'), and describes them as being ox-headed, and possessed of human hands and ox feet. They always keep iron spears and, as for their strength, it is said that they could even support a mountain. As is well known, in Sanskrit an ox-headed god is called *vṛśabha-sirṣa* (*-mukha*) or *gava-sīrṣa* (*-mukha*). It is, however, not possible to identify any one of these terms with 'a-bō' or 'a-p'ang'.

Only among the primitive religions of Africa, do we find a goat-headed god called 'bō' or 'abō'. But its relationship, if any, with that of India, is completely unknown. (See *ERE*. IX, pp. 276-279, A. F. Mockler-Ferryman on Negroes and W. Africa.)

S. K.

BIBLIOGRAPHY: Tsui-yeh-ying-pao-chiao-hua-ti-yü-ching (罪業應報教化地獄經); Ching-lü-i-hsiang (經律異相), chap xlix; Shih-wang-ching (十王經).

ABODES (1) (*sattāvāsā*) of sentient beings are usually enumerated as nine, and described as stations of consciousness (*A.* IV, 401), i.e., places of rebirth-consciousness (*D.* III, 263). The first sphere in which beings differ in body as well as in perceptive power includes human beings, some celestials (*devā*) and some who are destined to suffering in purgatory (*vinipātikā*).

The second abode is reserved for celestials of the Brahma world who are reborn there as a result of having practised here concentration with mental absorption (*jhāna*) of the first degree and who, although differing in body, are similar in perceptive power.

The third abode is for the so-called radiant devas (*Ābhassarā devā*), who differ as regards their power of perception, but are similar in body form. Those who are similar both in body and in mind live in the fourth abode, and are called the 'lustrous celestials' (*Subhakiṇṇā*).

Then, there are beings without feeling or perception. These unconscious beings (*asaññāsattā*) abide in the fifth sphere. The sixth abode is inhabited by beings concentrating on the infinity of space, by transcending all perception of form, by the annihilation of the perception of sense-reactions and by turning their attention away from the manifold distinctions in perception. Transcending this perception of infinite space, the dwellers of the seventh abode appear to realise the boundlessness of consciousness. But even this is transcended in the eighth abode, where the thought occurs: 'there is nothing (*n' atthi kiñci*)'. This thought, too, can be transcended and the process of the mind become so subtle that perception becomes imperceptible (*nevasaññā-nāsaññā-yatana*), which constitutes the ninth and final abode of conscious thought.

H. G. A. v. Z.

ABODES (2) of monks fall into several categories and will be dealt with at greater length under their separate headings.

The general name *āvāsa* or dwelling place appears to focus the attention more on the fact of residing, while the term *vihāra* indicates the type of habitation for a Buddhist monk. Thus, we have an abode in the forest (*arañña-vihāra*), a remote dwelling or hermitage (*dūra-vihāra* : *Sn.* 220), or even single rooms in a monastery, one for each monk (*yathāvihāra* : *A.* III, 299).

While originally huts for monks were built outside the town limits in quiet places like parks belonging to wealthy citizens, such residences obtained their names from the owners of the parks, e.g., Jetavana-ārāma. Cave-dwellings (*kandara*) have always been favoured by those seeking solitude for meditation, physical seclusion (*kāya-viveka*) being a great help to singleness of mind (*citta-viveka*), leading to detachment from all clinging (*vikkhambhana*°), the equivalent to Nibbāna (*Vism.* 113). But even they were considered a luxury by those who undertook the various practices, akin to asceticism, although vastly different in purpose. According to the *Visuddhimagga*, they are means of shaking off mental defilements. Of these 13 *dhutaṅga* (q.v.), living in a forest (*āraññikaṅga*), living under a tree (*rukkhamūlikaṅga*), living in the open air (*abbhokāsikaṅga*), living in a cemetery (*susānikaṅga*), refer to dwelling, which is one of the four standard requisites (*paccaya*) or necessaries of the bhikkhu's daily life, viz., clothing, food, dwelling and medicine.

Just as the acceptance of an invitation for a complete meal was allowed, although the ideal practice was the gathering of alms-food from house to house, so it was allowed to reside in buildings, huts made of palm leaves and in caves, although the ideal dwelling wherewith a monk should be content was the foot of a tree.

H. G. A. v. Z.

ABODES (3) in meditation. The English word "abode" is singularly apt to connote the various types of "abiding", physically, metaphorically and mentally, which on different occasions are expressed by the Pali word *vihāra*. For the word connotes not only the physical dwelling place of a monk (*vihāra, āvāsa*), neither does it merely describe a mode of living, synonymous with behaviour (*iriyā*), continued existence (*vattana*), living (*pālana*), sustenance (*yāpana*), conduct (*caraṇa* : *Vbh.* 94), but also the mental or spiritual, abiding states in the process of meditation. Especially when concentration has surpassed the initial efforts of discursive thinking (*vitakka*) and when sustained application of thought (*vicāra*) makes the mind dwell on its object (*kammaṭṭhāna*), these stations of concentration become actual abodes of mental rest, a supreme condition of emotional quiescence, which is so humanly supernormal that it is called heavenly (*dibba-vihāra* : *Miln.* 225 ; *Vism.* vii, sec. 63, p. 175). There are, however, certain "divine abodes" which have acquired this name not only descriptively, but which are also formally and collectively known as the divine abodes or *brahma-vihāra*. These four divine abidings are loving kindness (*mettā*), compassion (*karuṇā*), sympathetic gladness (*muditā*) and equanimity (*upekkhā*) which, when developed to become all-embracing, lead to various stages of mental absorption (*jhāna* q.v.). (*Vism.* iii, sec. 105, 107, p. 89 f.). Apart from these divine abodes (*brahma-vihāra*) and the heavenly abodes (*dibba-vihāra* : ibid. vii, sec. 63, p. 175) which refer to the states of mental absorption (*jhāna*) acquired by reflection on one or other of the concentration-devices (*kasiṇa*), we have the noble way of abiding (*ariya-vihāra*) which is the name given by the Buddha to intense concentration on in-breathing and out-breathing (*ānāpānasati samādhi*), when he related the experiences of his three months' residence in the jungles of Icchānaṅgala, not allowing anyone to visit him except a single person to bring him food (*S.* V, p. 326). It is the "abiding" of a Buddha (*Tathāgata-vihāra*).

The three types of abode are found together in the *Saṅgīti Suttanta* (*D.* III, Sutta 33) and referred to as deva-consciousness (*dibba-vihāra*) or the conscious experience of the "eight attainments" (*samāpatti*), divine states (*brahma-vihāra*) or the four concentration-exercises in sublime emotion, and the Ariyan state (*ariya-vihāra*) or the attainment of the fruitions on the Path of Sainthood (*ariya-magga-phala*). The attainments (which are abidings of the celestial type) comprising the four states of mental absorption (*jhāna*) and the four immaterial realms of infinity of space, of infinity of consciousness, of nothingness, and of imperceptible perception, together with the ninth attainment of cessation of perception and sensation, are collectively called the gradual attainments (*anupubba-vihāra*), ascending stages by means of which the highest aim of meditation is attained, and which are also called the successive stages of "fading away" (*anupubba-nirodha*). The opposition between abiding (*viharati*) and ceasing (*niruddhati*) is only apparent as the development of one leads to the cessation of the other, as follows :

The attainment of the first stage of mental absorption with its initial and sustained application of thought (*vitakka-vicāra*) leads necessarily to a cessation of sensuous perception (*kāma-saññā*). The second stage with its chief characteristic of zest (*pīti*) overcomes all discursive tendencies of the mind. This is followed by the third grade of absorption, characterised by ease (*sukha*) which has calmed the enthusiasm of the former grade. The fourth stage recognises ease (*sukha*) and disease (*dukkha*) merely as different aspects, and thus surpassing joy and sorrow the mind is fixed in equanimity (*upekkhā*) which seems even to cause a cessation of the process of breathing (*catutthajjhānaṃ samāpannassa assāsa-passāsā niruddhā honti*: *D.* III, p. 266, No. 33, 3. 2. vi). The fifth abode is that rapt ecstasy which is prevailing in a sphere of awareness of infinite space (*ākāsānañcāyatana*) and which leads to the cessation of the perception of material things (*rūpa-saññānaṃ samatikkamā*), the annihilation of the perception of sensory reaction (*paṭigha-saññānaṃ atthagamā*) and the non-attention to the idea of multiformity (*nānatta-saññānaṃ amanasikārā* : *D.* III, p. 262). The sixth abode is that state of mental absorption which is an awareness of the infinitude of thought itself (*viññāṇañcāyatana*), whereby one passes entirely beyond the consciousness of the infinitude of space. The seventh abode is that state of ecstasy, which regards thought itself as nothing (*akiñcaññāyatana*), thereby surpassing wholly the sphere where consciousness was thought to be limitless. The eighth abode is a rapturous state which is so subtle that it cannot be called perceptible, although it is not inconceivable (*neva-saññā-nāsaññāyatana*), when even the concept of the nothingness of thought has been surpassed. And finally the ninth abode is a state which cannot be called rapturous or ecstatic, as mental absorption is so complete that both perception and sensation have fully ceased (*saññā ca vedanā ca niruddhā honti*). These nine successional abodes (*anupubbavihārā*) are the mental states which should be known or mastered through experience (*dhammā abhiññeyyā*), while the nine successive cessations (*anupubba-nirodhā*) are the mental states which should be realised by oneself, and, as it were, seen with one's own eyes (*dhammā sacchikātabbā* : *D*. III, p. 290, No. 34).

Thus the abodes (*vihāra*) successively lead to cessation (*nirodha*), which in stages produces the various emancipations (*vimokkha*) in the ultimate attainment (*samāpatti*) of Path and Fruition (*magga-phala*) of Perfection and Deliverance.

H. G. A. v. Z.

ABODHABODHAKA, a Sanskrit text preserved in its Tibetan translation, the *Ma-rtogs-pa rtogs-par byed-pa*, in the Rgyud-ḥgrel section of the Tibetan Tengyur. Its author was Slob-dpọn chen-po Dpal Gnis-med rdo-rje (Mahācārya Śrī Advayavajra). Mkhan-po Phyag-na rdo-rje (Upādhyāya Vajrapāṇi), and the Lotsāba Chos-ḥar (Dharmajvāla) of Rḥma translated this work into Tibetan (Cordier, II, 226 ; Tōhoku, No. 2297).

ABORTION is medically defined as the expulsion of a not yet viable foetus, i.e., in the human species, before the end of the seventh month of pregnancy, during which period the foetus is not capable of maintaining an independent existence. It is synonymous with miscarriage, the more colloquial term for premature delivery.

There are various types to be distinguished, all of which do not fall, however, within the scope of this article, which is primarily interested in the Buddhist ethical viewpoint. Thus, abortion may be accidental, i.e., caused by an accident, for which reason it will have no moral implications. It may be even contagious, due to a disease. This too, of course, is outside the field of ethics. An incomplete abortion is that in which the placenta is retained, irrespective of the cause of abortion, which alone can determine its moral value ; whereas a missed abortion is in the true sense not an abortion at all, as the dead foetus is retained in toto.

Here we are concerned only with artificial abortion, deliberately induced, and with the moral aspect of such action, whether it is an intentional therapeutic production in order to save the mother's' life or an illegal action with criminal intent.

Buddhism, both as a philosophy and as an ethical system, being entirely devoid of supernaturalism, it is almost obvious that we should find more than a fair amount of agreement between the Buddhist ethical code in this respect and the natural law as observed in social habits among primitive communities throughout the ages. The destruction of the human embryo does not appear to have ever had a social appeal, even when such practice was dictated by abject poverty rather than by degenerated sexual morality. The most frequent ground for inducing abortion will be a conception outside regular wedlock, together with a comparatively easier disposal of a partly developed foetus than of a full-grown child. The concealment of the woman's shame will also be less embarrassing if confined to the earlier stages, whereas once the child is born in the natural course of things, the mother's affection is bound to play a predominant part in the abstention from the crime of infanticide.

Although abortion by artificial means has always been considered unnatural, as any interference with the working of nature must be, it has not always been thought of as criminal. Plato recommends (*Republic*, V, 460) that no child be allowed to be born, once the parents have passed the age-limit fixed for procreation.

Throughout the ages there has been plentiful speculation as to the biological value of the embryonic life. The Romans regarded, with some basis of factual truth, the unborn child merely as part of the mother, as the fruit is part of the tree until it falls ; and they distinguished, therefore, between foeticide and infanticide in much the same way as modern gynaecologists view the matter. In this distinction much is dependent on the views and theories of embryonic animation. Aristotle, whose speculations form the general background of mediaeval Thomian philosophy and theology, was of opinion that the fertilised ovum at the time of conception was endowed with a vegetative soul only, to be in-formed by an animal soul after some days, and only later by a rational soul. This theory was further detailed by his followers who held that the male embryo was animated forty days after conception, the female eighty days. Although this fanciful discrimination has been abandoned, the general distinction between the animate and the inanimate foetus is clearly upheld by Canon Law even in modern times.

But according to the aphorisms of the Sacred Law of the Āryan Hindus, the *Dharmasūtra* of Āpastamba (I, 7, 21), no such distinction is made; and the causing of abortion, being of equal criminal value with homicide and incest, is enumerated as an act which causes loss of caste, a penalty more severe in its implications than capital punishment. Also in the Institutes of the Sacred Law, the *Dharmaśāstra* of Gautama (xxi, 9) a woman becomes an outcast by procuring abortion.

In the teachings of the Buddha a similar stand can be observed as in the Vedic literature where one single term *bhrūṇahan* describes the killing of an embryo as well as the killing of a learned brāhman, i.e., any mean murder. For, according to the Vinaya (*Suttavibhaṅga* : III, 72), the existence of a human being (*manussa-viggaha*) is counted from the mind's first arising, i.e., from the first moment of the reinstatement of the mind (*paṭhamaṃ paṭisandhicittaṃ* : *VinA*. 437), from the time of consciousness becoming first manifest in the foetus in a mother's womb until the time of death. This re-linking consciousness is the very first thought in a new existence, immediately following the expiring last thought of a dying individual (*cuti-viññāṇa*). Hence there is no doubt about the Buddhist view of the starting point of life in an individual life span. The deprivation of life being defined as the cutting off and destruction of the faculty of life, harming its duration (*Vin.* III, 72), there is, therefore, no ethical distinction between foeticide and infanticide, or any other intentional killing of a human being. As in all moral transgressions the full weight of responsibility for an action is on the intention.

Among the four transgressions of rules of discipline for Buddhist monks involving excommunication (*pārājika*) from the Saṅgha is the intentional taking of human life, even as regards the destruction of an embryo (*antamaso gabbhapātanaṃ upādāya*[1]). A certain woman whose husband was living away from home became with child by a lover (*jāra*[2]). From a monk who was dependent for alms on her family she asked and obtained an abortive preparation, with the result that the foetus died. Although the monk was remorseful thereafter, he was declared defeated (*pārājika*) as regards the object of the monastic life, and was therefore excommunicated (*asaṃvāsa*), i.e., placed outside the rule, training and communion of the Saṅgha (*eka kammena, ekuddesena, samasikkhātāya n'atthi*[3]).

The importance of the intention is brought out clearly in a similar case, in which, however, the abortive preparation resulted in the death of the mother—which was not intended—whereas the life of the foetus was preserved. Although from a disciplinary viewpoint the offence of the monk was ranked as grave (*thullaccaya*[4]), yet there was no offence involving excommunication (*pārājika*), as the mother's death was incidental and not intended.

Other incidents in connection with the procurement of abortion (*gabbhapātana*) are of interest in so far as methods other than medicinal preparations are mentioned. When the queen of Bimbisāra was with child, she developed a chronic longing to drink blood from the right knee of the king. As this was interpreted by the court astrologers to mean that the child would kill his father and seize the kingdom, the queen lost her affection for the unborn child, and endeavoured several times to bring about a miscarriage by causing her womb to be massaged and heated by steam (*kucchiṃ maddāpeti sedāpeti*[5]). Notwithstanding all her efforts the child was born in due course, and according to the forecast he grew up, killed his father, and thus succeeded to the throne with the name Ajātasattu, i.e., 'enemy while still unborn'.

Methods of abortion through crushing (*madditvā*) and scorching (*tāpetvā*) are elsewhere mentioned as successful operations and the monk who gave advice was excommunicated, although he does not appear to have taken any active part in the operation.[6]

Hence, there is no doubt about the unequivocal attitude of the Buddha's teaching in respect of life from the very inception of conception, i.e., from the moment of penetration of the ovum by the spermatazoon, thereby placing artificial and intentional abortion in the same category as wilful murder. Although modern legislation adheres to much the same view, it is less severe upon foeticide than upon infanticide, while medical practice is on the whole in favour of sacrificing the foetus, " whenever the interests of the mother demand such a sacrifice " (H. Ellis[7]). In Buddhism, however, " he who transgresses this law is no disciple, is not a follower of the Buddha " (*assamaṇo hoti asakyaputtiyo*[8]).

H. G. A. van Zeyst.

ABRAHMACARIYĀ, that which is not the higher, nobler mode of life. A positive concept, negatively described in relation to its more vital opposite: *brahmacariyā*. It is generally used to refer to the household life of a layman who does not observe the vow of celibacy. In Buddhist monastic discipline it replaces the concept of *kāmesu micchācārā* of the *sīlas* of the layman. See BRAHMACARIYĀ.

ABṚHA(T), a brahma-world. See AVṚHA.

ĀBṚṂHAṆA. Derived from ā + √bṛh or ā + √vṛh this term primarily means "instrument for extraction" (of thorns, splinters, &c.), and has been used in its various verbal inflexions in the figurative sense of 'plucking' or 'pulling out' or 'withdrawal of' the shaft or sting of sorrow, lust or craving. It is thus that N. Dutt establishes the similarity in meaning of the terms *āvarhaṇa*, *āvrīḍha* in '*āvrīḍhaśalya*' (*Mvyut.* 7216), and *abbhāna* which refers to the 'withdrawal of' offences committed by a monk (*GM.* III, part 3, p. 74, n. 3). This is further supported by the Tibetan rendering of this term which reads *phyuṅ-ba dbyuṅ-ba*.

The Pali equivalent of this term (*abbāhana*, *abbūhana*) occurs in its various verbal inflexions (*abbuḷhana*, *abbūḷha*, &c.) in the above figurative sense and is very often associated with the word *salla* meaning arrow or dart whether it be of sorrow (*soka*), lust (*rāga*, *kāma*), doubt (*vicikicchā*) or craving (*taṇhā*). The commentaries which use such words as *uddharitvā*, *uppāṭetvā*, *santhanaṃ*, and *nimmathanaṃ* to express the meaning conveyed by this term, help us to establish the import thereof.

The following examples are representative of the various figurative usages of the above. Thus, in the *Dīgha Nikāya*, Sakka speaks of the dart of doubt and perplexity which has been extracted by the Buddha (*yañ ca pana me vicikicchā-kathaṅkatha-sallaṃ tañ ca Bhagavatā abbūḷhan ti* : *D.* II, 283); while the *Dhammapada* commentary speaks of the 'shaft of sorrow imbedded in the heart' (*sallaṃ sokaṃ hadayanissitaṃ* : I, 30); and the *Aṅguttara Nikāya* describes the learned Ariyan disciple as 'one who has drawn out' the poisoned dart of sorrow with which the unlearned average man torments himself (*abbuyhi savisaṃ sokasallaṃ*

---

[1] *Mahāvagga* : *Vin.* I, p. 98.
[2] *Suttavibhaṅga* : *Vin.* III, 83.
[3] ibid. p. 74.
[4] ibid. p. 84.
[5] *J.* III, 121-122.
[6] *Suttavibhaṅga* : *Vin.* III, 84.
[7] *Studies in the Psychology of Sex* : vi, 605.
[8] *Mahāvagga* : *Vin.* I, p. 97.

yena viddho assutavā puthujjano attānaṃ yeva paritāpeti : *A*. III, p. 56). In the *Saṃyutta Nikāya* Godhika is spoken of as having passed entirely away, 'tearing out' craving and the root of craving (*S*. I,121 : cp. Comm. *Sāratthappakāsinī*, I, p. 184 : *samūlaṃ taṇhaṃ abbuyhāti, avijjā mūlena samūlakaṃ taṇhaṃ arahatta maggena uppāṭetvā . . . parinibbuto*. Also cp. ibid. II, 264 : *abbuyhāti arahattamaggena taṃ samūlakaṃ uddharitvā*). It is in this sense that the *Cullaniddesa* speaks of the pulling out of the sting of craving as one of the achievements of a *mahesī* (503 : *taṇhā-sallassa abbuḷhanaṃ*.) It is in like manner that the *Suttanipāta* speaks of " the rankling barb, within man's heart. Transfixed, the victim runs astray ; but when it is out he strays no more nor sinks in sloughs " (*Sn*. 938 and 939. cp. *Sn*. 592, 593 and 779. Also *DhpA*. III, 404 : *salla santhanan ti rāgasallādīnaṃ santhanaṃ nimmathanaṃ abbāhanaṃ*. Similarly, *Paramatthadīpanī Theragāthā Aṭṭhakathā*, II, p. 172 and *Paramatthajotikā* II, vol. 2, p. 518). Hence the admonition : " by zeal and knowledge pluck the barbed arrow from your rankling wound " (*Sn*. 334).

In Buddhist Sanskrit literature, too, the above usage of the term prevailed. This is clearly indicated by the recording of the phrase *āvrīḍha-śalya* (Tib. 'Zug-rnu byun-ba' ; *Mvyut*. 7216). Thus, the *Gaṇḍavyūha* describes a *kalyāṇamitra* as one who 'plucks out evil thorns' (*samābṛṃhayitāro duḥśalyānāṃ* : 462.23). It also holds that a state of continuous plucking out of thorns (i.e., evils ; *anuśalyasamābṛṃhaṇatā* : 491.22) constitutes the activity of a true man (*satpuruṣa*). The term *ābṛṃhaṇa*, however, as meaning an instrument for extraction has been very aptly used in describing the *bodhicitta* or thought of enlightenment which is said to be of the nature of an instrument for extracting the thorn of the false notion of personality (*ābṛṃhaṇabhūtaṃ satkāyaśalyasamābṛṃhaṇatayā* : *Gvyū*. 495.13).

T. R.

ABRUPT DOCTRINE, (*tun chiao*) 頓教 a doctrine of Mahāyāna, by which is meant 'the training without word or order, directly appealing to one's own insight, by virtue of which one can attain perfect enlightenment, all at once'.[1] In other words 'Abrupt Doctrine' teaches the trainee to reach sudden illumination, that is, to attain Buddhahood immediately, without having to pass through a progressive teaching or training pursued through innumerable kalpas.

This doctrine belongs to several Chinese and Japanese schools, but the earliest formulation found is based on the philosophy of the *Gaṇḍavyūha*. Hui-kuan (383–453),[2] exponent of the *Gaṇḍavyūha Sūtra*, in classifying the miscellaneous teachings of Buddhism as superior and as inferior, grouped the teachings of the *Gaṇḍavyūha Sūtra* as the only superior doctrine of Buddhism. For, according to him, only this sūtra explains the abrupt way of attaining Buddhahood, while all the other sūtras advocate the gradual way. But, according to Shan-tao (613-681), the founder of the Chinese Pure-land Sect, only the Pure-land (Sukhāvatī) doctrine teaches the way of attaining Buddhahood abruptly. In Chinese Chan Buddhism, the 'Southern School' (Nan-tsung) founded by Hui-nêng (638-713), an eminent disciple of Hung-jên (643-716), is based on the principle of attaining Buddhahood abruptly, while the 'Northern School' (Pe-tsung) founded by Shên-hsiu (605-706), the other eminent disciple of Hung-jên, adheres to the gradual way. Although all of the Japanese sects belong to the Southern School[3] in Japanese Zen Buddhism, the Rinzai Sect (Rinzai-shū) founded in Japan by the Japanese monk Eisai (1141–1215, under the name of the celebrated priest Rinzai who illustrated it in China) advocates an 'abrupt doctrine', while the Sōtō Sect (Sōtō-shū) founded in Japan by Dōgen (1200–1253) advocates a 'gradual doctrine'. The difference here is that the former does not believe in speculating during meditation, while the latter does.

Although some of the doctrines that are truly representative of particular schools, as well as others that are common to all schools, may well be traced to the intellectual ability of individuals by whom these were inspired, yet neither the schools nor the individuals have ever made claims to originality. Rather have they maintained that it was the teaching of the Buddha that they have throughout been expounding. If it was pointed out that the discourses of the Buddha contained a different teaching, then they explained it as a teaching meant only for the people of low intelligence and inferior endowments. Accordingly, the schools that advocate the 'Abrupt Doctrine' claim to be expounding the teaching of Buddha.

Siddhārtha Gautama became the Buddha, the Enlightened One, as the result of a profound spiritual experience, an abrupt knowledge of Reality, which he realised under the famous Bodhi Tree near Gayā in northern India. This knowledge, being ineffable, could never be put into words ; and all the verbal teaching of the Buddha was simply an indication or suggestion of its nature, a mere device (*upāya*) for awakening men to real insight. The knowledge itself was, however, directly and mysteriously passed on to Mahākāśyapa, the Buddha's chief disciple, and thence through a line of patriarchs to Bodhidharma, the twenty-eighth patriarch of India, who brought the doctrine to China.

Bodhidharma (470–534), according to the Chinese patriarchal system, was the first patriarch. His immediate successor was Hui-kê (487–593). The third patriarch in this line was Tsêng-tśan (? –606) who was succeeded by Tao-hsin (580–651), the fourth patriarch. The fifth patriarch Hung-jên (643–716) had two able pupils, namely Hui-nêng and Shên-hsiu. The regular succession fell on Hui-nêng (638–713), the sixth patriarch, the founder of the southern school of Abrupt Enlightenment, which gave birth to all the Japanese sects.

---

[1] J. Takakusu : *The Essentials of Buddhist Philosophy* (1949), p. 116.

[2] Not Hui-kuan (Ekwan), the Korean pupil of Chi-tsang, who came to Japan in 625 A.C. and taught the Sanron doctrine at the monastery Gwangōli in Nara

[3] J. Takakusu : op. cit. p. 160.

Hui-nêng's school is known as ' Nan-tsung ' (southern school) while Shên-hsiu's school is called 'Pei-tsung' (northern school), for the former flourished in the south while the latter in the north. Hui-nêng's school is also known as Tun-chiao (Abrupt teaching) in contradistinction to Shên-hsiu's Chien-chiao (Gradual teaching), for the former upheld the intuitive functioning of *prajñā*, which occurs abruptly, that is, immediately, without any ratiocination, while the latter tended to value learning and practical discipline. This brings out the real distinction between the two schools, for the difference between them is not purely geographical, but historical and temporal.

The Abrupt Doctrine, " the Truth of the highest order " of Mahāyāna, as stated in Hui-nêng's *Tan-Ching*, " is taught to people of great intelligence and superior endowments. If people of small intelligence and inferior endowments happen to hear it, no faith would ever be awakened in their minds . . . . due to the heaviness of hindrance caused by false views and to the deep-rootedness of the passions ".[4]

" All beings cherish in themselves confused thoughts, they seek the Buddha by means of external exercises, and are unable to see into their self-nature." [5]

" The truly religious man ", in the words of Lin-chi, " has nothing to do but go on with his life as he finds it in the various circumstances of this worldly existence. He rises quietly in the morning, puts on his dress and goes out to his work. When he wants to walk, he walks ; when he wants to sit, he sits. He has no hankering after Buddhahood, not the remotest thought of it ",[6] for he knows, as a wise man of old has said, that if he strives after Buddhahood by any conscious contrivances, his Buddha is indeed the source of eternal transmigration.

Therefore, " those beings who, listening to the ' Abrupt ' doctrine, do not take themselves to external exercises, but reflecting within themselves raise this original nature all the time to the proper viewing [of the Truth], remain [always undefiled by] the passions and the innumerable follies ; and at that moment they all have an insight [into the Truth] ".[7]

" When the mind penetrates through This Instant ", as Daishu, one of the chief disciples of Hui-nêng, says, " what is before and what is after are manifested at once to this mind ; it is like the past Buddhas at once facing the future Buddhas ; the ten-thousand things (concur) simultaneously. Where all things are known in one thought, this is the spiritual field, for all-knowledge is attained here." [8]

All these things are possible only when one's mind is awakened to the Absolute Present—for the past was only real when it was the present moment and the future will only be real when it becomes it—not as a logical conclusion, but as *satori* which comes abruptly when reasoning has been abandoned as futile, and, psychologically, when the will-power is brought to a finish.

Prajñā acts intuitively, and what it perceives is perceived at once, without any mediation or deliberation or interrupting process. " There is no distinction between Dhyāna and Prajñā"; so says Hui-nêng, " Dhyāna is the body of Prajñā, and Prajñā is the function of Dhyāna. When you have Prajñā, Dhyāna is in Prajñā ; when you have Dhyāna, Prajñā is in Dhyāna. " [9]

Abrupt Doctrine, as Hui-nêng interprets it, is established on the foundation of the unconscious (*wu-nien*), formlessness (*wu-hsiang*) being its body and not-abiding-anywhere (*wu-chu*) being its root. (Here, to be unconscious means to be innocent of the working of a relative mind ; by formlessness is meant not to get attached to form, while admitting it ; and by not-abiding-anywhere is meant the original nature of a living being.) So he says, "He who understands the teaching of the Unconscious has a most thoroughgoing knowledge of all things. He who understands the teaching of the Unconscious sees into the spiritual realm of all Buddhahood. He who understands the ' abrupt ' teaching of the unconscious reaches the stage of Buddhahood ".[10]

E. Hector Perera.

ABRUPTNESS is the expression of a disordered temper in a mental upset (*pakatibhāva-vijahanaṭṭhena*: *DhsA*. 258), occasioned by hate or malice (*dosa*), of which it is almost a synonym. This abruptness (Pali : *asuropa*, according to *PED*. probably a haplological contraction of *asura-ropa*) refers, according to the commentary (*DhsA*. 258), to the broken utterance of a man in rage, and is synonymously described also as hostility, churlishness and disgust of heart (*Dhs*. §§418 and 1060). The absence of abruptness is one of the characteristics of patience (*khanti : Dhs*. §1341).

ABSENCE. Absence-condition (*natthi-paccaya*) is one of the twenty-four conditions (*paccaya*, q.v.) on which the arising of a mental state depends. This particular condition is the cessation of the immediately preceding thought. For, as two mental states cannot occur at the same time, the cessation of the previous one is a necessary condition for the arising of the following state of consciousness. See NATTHI-PACCAYA.

ABSOLUTE.* **Meaning and nature.** Whatever is absolute is free from any kind of restriction. Hence in philosophical terminology the Absolute stands for that which is complete in itself and which exists without the support of any condition. This indicates at once the dual aspect of the Absolute : the positive aspect of internal coherence and self-sufficiency, and the negative aspect of the absence of relationship and dependence. It is interesting to note in connection with the following observations that the word *absolute* has itself etymologically a negative meaning of detachment, hence, transcendence and exclusiveness, while its positive aspect would be of inclusiveness and self-sufficiency which, however, are notions derived from the original concept. A negative qualification would seem to imply a positive ground, but as the Absolute does not require a *raison d'être* the negative aspect of being without qualification is always more satisfactory from the purely philosophical viewpoint. Pure philosophy, however, with its natural, abstract view of things has no appeal to human emotions on which most relationships are built. For the satisfaction of such emotions, therefore, the Absolute is viewed positively, which necessitates its being seen in relationship—the very opposite and denial of the Absolute.

---

[4] Trsl. D. T. Suzuki: *Manual of Zen Buddhism* (1956), pp. 84–85.

[5] Ibid. p. 85.

[6] Trsl. D. T. Suzuki: *Essays in Zen Buddhism*, II, p. 260.

[7] *Manual of Zen Buddhism*, op. cit. pp. 85–86.

[8] Trsl. D. T. Suzuki: *Living by Zen*, p. 67.

[9] *Essays in Zen Buddhism*, op. cit. III, p. 33.

[10] Ibid. p. 36.

* In view of the importance of the subject, contributions were invited from more than one scholar. Their contributions are being presented more or less as received, without much attempt at editing, so that each writer could develop his theme without undue restriction.—G. P. M.

Its true nature is the absence of relationship and of any supplementary factors. This can be understood (or misunderstood) in two ways. Either the Absolute is all-inclusive, in which case no relationship is possible because there is no existence outside the Absolute, or the Absolute is entirely self-sufficient and does not require any supplement in its existence. The all-inclusive absolute leads direct to pantheism : all is God and God is all ; nature and God are identical ; reality is one and divine. This again shows a dual aspect and approach. If the foundation is a religious belief, the thought moves from God to all, God becomes the only reality and the cosmos becomes an illusion. This view is perhaps the oldest religious view known to us ; it is the view of the Vedas as expressed in many sayings of the Upaniṣads such as " Thou art that " (*Tat tvamasi*) which we may term immanent pantheism, where the absolute transforms itself into the universe which is an appearance, God's " play " without meaning or purpose. Thus the individual *ātman* is the delusive form which hides the all-pervading *paramātman*. God does not *exist in* the universe, but God *is* the universe. God is absolute, in the truest sense : God is not immanent in the world, but the world is immanent in God ; there is none but him ; he is one, without a second. It is the unqualified, unrelated, unconditioned Absolute : the unconceived and inconceivable, apart from which all else is but a wrong concept.

This is indeed the only consistent form in which the term can be used, although common usage has less rigorously employed other ways.

In Vedānta terminology it is the Brahman, the all-pervading Reality apart from which all is illusion or Māyā, or appearance of the Real. Only when the veil of illusion is lifted, the Absolute shows itself in its true nature and all distinction between subject and object disappears.

This doctrine of Vedānta philosophy in so far as it does not admit any form of dualism is called *advaita*. From this non-dualistic standpoint, which is still negative, to a monistic positivism is but a short distance, although the two appear as opposites. And from monism to theism (be it pantheism or monotheism) it is again but a few strides of development.

Buddhism, however, has withstood the impulse towards the positive, and has preserved its unconditioned and negative standpoint.

The historical basis of Buddhism can be found in the discovery by prince Siddhattha of human suffering, old age and death, for this discovery set him on the path of thought. And although he employed originally the wrong method of self-inflicted mortification, the solution of the problem of sorrow remained the goal of his search, till he attained supreme enlightenment in the realisation of the cause of woe and conflict. Then he formulated his Four Noble Truths, and the fact of suffering (*dukkha-sacca*) has remained ever since the cornerstone in the fundamental structure of his teaching.

> One thing only do I teach :
> Woe, and how its end to reach !
>
> *dukkhañceva paññāpemi*
> *dukkhassa ca nirodhaṃ* (*M.* I, xxii, p. 140).

There is no philosophic speculation in those essentials, but the religious world which his teaching was to encounter was thriving on speculation, debates, theorems and views of hair-splitting subtleties, and losing sight of the actual problems of human life. It is obvious that for him, to whom the solution of the inner conflict in man was the chief concern, all conflicting theories about the creation of the world and the nature of its creator were as so many escapist theories, merely adding to the prevailing confusion. Absolute non-being as well as absolute being, the eternity and perfection of reality, were so inefficient in solving the problems of human suffering and conflict, that the concept of a first cause of both good and evil was completely discarded in Buddhism. Conflict, frustration, opposition, sorrow, suffering, woe, cannot appear as a matter of choice or creation on the part of any entity, be it called Brahmā, God, or Absolute. For there can be no co-existence between the absolute and the relative, the eternal being and the continuous process of conflict of opposites. Thus, having taken his standpoint on the facts of life rather than on the speculations of the transcendental, the very concept of an absolute God-creator was rejected by the Buddha from the beginning.[1]

Various schools in Buddhism have gone to different lengths in their exposition of the Absolute till even a philosophy of the Void (*Śūnya-vāda*) was developed. However, it has been constantly maintained by all schools that this should not lead to annihilationism.

Only that which *is*, can cease to *be*, and thereby be annihilated. But, in a process of change, where there is no *being* (entity), but only *becoming*, the cessation of the process of becoming is not an annihilation. Where there is no being, the question of non-being does not arise. Existence is a process of becoming (*bhava*) and non-existence would, therefore, merely be the cessation of the process of becoming (*bhavanirodha*) which is the most concise and precise definition of *Nibbāna*. But annihilationism (*ucchedadiṭṭhi*) is emphatically denied and condemned by the Buddha, as this would presuppose the existence of an entity to be annihilated.

---

[1] *Brahmajāla Suttanta*, *D.* I, 1.

The term *absolute* can perhaps best be understood from the use of contrasting terms, such as relative, comparative, conditioned. The contrast between relative and absolute is that between what expresses a relationship and what does not. Thus when a function indicates some definite relationship in which the object stands to some other object, the term must be described as relative. The term Creator, therefore, is a relative term as a relationship is indicated with creation. Consequently a term which indicates no relationship is called absolute.

This raises an immediate objection as to whether any term can be called absolute, for first of all, the terming or determination of an object (be it material or ideal, factual or conceptual) would in itself already constitute a relationship between the termed " object " and the determining " subject". If the object is absolute, the fact of its being termed would make it subjective and relative. Therefore, from a relative viewpoint the Absolute is unknowable, which is the conclusion arrived at by Kant, for whatever is known and as soon as it becomes known, also becomes relative.

It is at this interesting stage that the Buddhist doctrine of becoming (*bhava*) reveals its importance. All existence is in a process of becoming (*bhava*) which includes, of course, the process of unbecoming or ceasing (*a-bhava*). As this process is not self-sufficient it is dependent in its arising and cessation on other factors which are equally subject to the same process. This process of dependent simultaneous origination (*paṭicca-sam-uppāda*) includes the conditions as well as the effects. It is only when the effects cease to become further conditions, that this process of becoming ceases. Whatever is ruled by this process is therefore conditioned (*saṅkhata*) and the cessation thereof would be the unconditioned (*asaṅkhata*) or the Absolute. And that is Nibbāna.

There is not, and there cannot be, any knowledge of this Absolute, for knowledge is of particulars and hence relative. Comprehension, however, is of essentials and need not relate to particulars, and hence is absolute.

Thus the knowledge of conflict (*dukkha*) leads to sorrow, suffering and craving to be free therefrom. But the comprehension of the nature of conflict is the perfect understanding or comprehensive insight into the nature of the cause of conflict, which is the fictitious opposition of self and other-than self. Once the unreality of this opposition is comprehended, the cause of conflict ceases to be, and all conflict has come to an end. Not only this or that particular conflict but all conflict, because the essential nature of conflict, which is opposition, has been absolutely dissolved. And thus, comprehension is absolute.

This comprehension is not a thought process in the sense of mental action, for mental action binds, whereas comprehension is full awareness and sets free. This liberating full awareness is the absolute comprehension of the ultimate reality. But when this ultimate reality is conceived as a positive entity it becomes a subjective relation, dependent on mental conditions within the process of becoming in dependent origination.

Hegel's logical wholeness, Hamilton's metaphysical completeness, Bosanquet's aesthetic completeness, Royce's moral perfection, are but new terms describing Plato's substance and the Aristotelian-Thomistic view of the soul as the vital principle or essence, as the formal cause of action. They all come round to the reality of the ego-centre, be it the individual or the cosmos, be it the incomplete substance which needs phenomena for the purpose of expression, or the total human nature, composite of matter informed by the soul.

All these are the outcome of the various positive aspects of the Absolute which were all carefully avoided by the Buddha, who only speaks of the unborn (*ajāta*), the unproduced (*abhūta*), the uncreated (*akata*), the unconditioned (*asaṅkhata*), the unrelated (*appaccaya*), the non-transient (*accuta*), the unaffirmed (*animitta*), the cessation of becoming (*bhava-nirodha*), the cessation of delusion (*nirvāṇa*). Yet, the positive aspect cannot be entirely excluded, as the negative to a certain extent includes the positive. Thus Nibbāna, being the stilling of all conflict (*dukkha-nirodha*), is also described as the highest bliss (*paramaṃ sukhaṃ*). But, this notion of bliss definitely excludes all blissful feeling (*sukhavedanā*) and experience, which would make it relative.

Without relation, without opposition, the Absolute must mean the whole. And that is, in fact, the Buddha's position, since all conceptual opposition to this Absolute (*asaṅkhata*) is declared a delusive composition (*saṅkhāra*). This delusiveness of all compounds or conditioned things does not affect their nature, in so far as they have no nature of their own, having merely a conditioned existence. Thus, it may be said that this conditioned existence which is actuality, i.e., nature in action and reaction, is delusion as long as its conditioned existence is not comprehended. In the comprehension of this actuality is Reality, which is deliverance from delusion; Nir-vāṇa, the Absolute.

This comprehension of Reality appears to bring the Absolute within the range of experience as seen from certain utterances, in the *Theragāthā* and *Therīgāthā*, of those who are said to have attained Nibbāna as arahants. This conclusion would certainly be justified. The expressions of the experience of relief and freedom are found almost everywhere:

" Gone are the chains, the barriers
all behind " .. ..Ānanda[2]
" The heavy load laid down " ..Saṅkicca
" Cut are the cords " ..Nandaka
" Fear cometh never more " ..Bhalliya

---

[2] For references, see under their names.

" No bond is there for those who understand " ..	..Sivaka
" Gone out all fire within "	..Rakkhita
" As flame in water "	..Kātiyāna
" Rescued from every bond and set at liberty "	..Senaka
" The net of craving wholly torn away " ..	..Dhammika
" *What* and *that* ' I am' is snapt in twain " ..	..Migajāla
" Crossed is the flood "	..Aññā Koṇḍañña

The careful avoidance of any self-reference in these statements of experience, however, is revealing. It is not a self or soul which has escaped prison, but the prison bars have gone. In other words, the fettering delusion of an individual self has disappeared " as flame in water ". In the awakening from a nightmare it is not the waking state which is important but the cessation of the dream. To see things as they are (*yathā-bhūta-ñāṇa-dassana*) is this falling away of delusion, the cessation of seeing permanency and an abiding entity in that which is but change and appearance. The relief experienced, when escape from everlasting and unchanging boredom is realised, cannot be related to anything particular, cannot even be truly expressed : it is absolute, it cannot be cultivated, it cannot be made to grow, it cannot cease.

It is not death, nor annihilation, but life in the purest and highest sense, unaffected by attachment (*lobha*) or by opposition (*dosa*) or by lack of comprehension (*moha*). It is absolute reality in which things are what they are, whether they be material or mental phenomena in the constant flow of life, in which there is neither birth, nor death.

There is no denial of the sum total of experience, commonly known as Saṃsāra, for although all experiences (sensations, perceptions, ideations) are conditional and without independent existence, they are certainly not purely imaginary. Knowledge, however, gathered through experience, is actual and reactionary, i.e., it reflects the individual's reaction (*parikappa*).[3] But the object of this reaction does not possess absolute independence either, for its real nature, apart from its activity on reactionary sense organs, is a process of dependent origination and cessation in its own material sphere. From the point of view of the sense sphere, however, as long as there is no contact, there is no interdependence either. This absence of actuality in respect of the senses constitutes a kind of reality, or functioning of its own, which, however, is never entirely independent or absolute. This conditional reality (*paratantra*) forms the basis of all relative knowledge, and in this relativity it becomes actuality, coloured by the figment of imagination (*parikalpita-lakṣaṇa*). The usual comparison is the one of the snake and the rope. When the latter is mistaken for a snake, the surmise is entirely fictitious, although the two may have some external resemblance. It is not abiding by an assumption[4] which makes a person incompetent to discuss matters. But when a person realises his mistake and sees the actual rope, divested of imaginary colouring, the object contributes to his relative knowledge by revealing its particular process of momentary existence. It is concrete, factual, but, of course, not independent, and hence not absolute. The rope is seen as a rope, as it actually contacts the sense organs; but this knowledge remains relative and, therefore, reveals only the relative nature (*paratantra-svabhāva*). The insight into absolute nature (*pariniśpanna-svabhāva*[5]) with its completely perfected characteristic as it is in itself, without dependence or relation, is the accomplishment (*nipphanna*) of Nibbāna. It is this last perfection which has been frequently misunderstood. The Andhakas held that causality was thus absolute (*parinipphanna*) or predetermined in respect of each term in the chain of dependent origination (*paṭicca-samuppāda*) but this was refuted by the Theravādins.[6] The Uttarā-pathakas and the Hetuvādins held that everything was relative (*aparinipphanna*), except ill (*dukkha*), for which thesis they quoted the verses of the bhikkhunī Vajirā :

> " Nought beside ill it is that doth become,
> nought else but ill it is doth pass away."[7]

But they too were refuted by the Theravādins. And thus the term which was used for accomplished, perfected, determined, absolute (*nipphanna*) acquired the further meaning of determined as conditioned, which is the very opposite of the unconditioned (*asaṅkhata*), absolute Nibbāna.

Admitting the fact that any " concept " of the Absolute is intrinsically a misconception, and that therefore the Absolute cannot be defined, determined or even described in any positive terms—which leaves us with no other alternatives than negations such as the absence of delusion, the absence of conflict—yet this very negation of ill is so real, so absolutely real, that a positive transition from relative consciousness to pure insight into the real nature of things (*yathā-bhūta-ñāṇa-dassana*) is the closest " approach " to a " concept " of " reality ".[8]

From this it will be evident that the Absolute is real but not actual, that Nibbāna, although a negation of all values, yet is not annihilation.

Thus the Buddha said : " There are some . . . . who misrepresent me . . . . falsely saying : The recluse Gotama is a nihilist, he lays down the cutting off, the destruction, the annihilation of the existent. But this is just what I am not, this is just what I do not say . . . . Formerly as well as now I teach the fact of sorrow and the annihilation of sorrow " (*Alagaddūpama Sutta : M.* I, 22).

The Absolute then, being unconditioned and unrelated, cannot be a standard of goodness, of beauty, of truth. And yet we may say that whenever a thing, a mental state, an action, or a process acts, i.e., expresses itself, according to its nature, such an action would be good and true. Here no judgement can be passed on whether such an act is a perfect expression of such nature, for that would be a subjective judgement and hence of no value. It is the nature of fire to burn, and such action would be a good and true action, without implying any moral value thereto. Similarly speaking, the truth cannot be wrong, although of course an individual's idea of actual truth may be based on a misconception.

---

[3] *DhsA*. 308.

[4] *A*. I, iii, sutta 67, p. 197 *parikappe na saṇṭhati. puggalo akachcho hoti.*

[5] *Laṅk*. 67. 15 ; *Mhvyut*. 1662-5.

[6] *Kvu*. xi, 6.

[7] *S*. I, p. 135.

[8] All these nouns are placed within quotation marks to indicate our difficulty in trying to express the inexpressible.

It should be clearly understood that there is not and cannot be any relation between the Absolute and Morality. Morality postulates moral *values* and therefore indicates relationship. Good and evil are relative concepts, and both should be transcended in the realisation of the Absolute. " Not only evil but even good should be left behind in order to cross the flood ", said the Buddha (*dhammā pi vo pahātabbā pageva adhammā: M.I, 22, Alagaddūpama Sutta*). Moreover, the concept of good has no immediate connotation of morality, and whereas a good man may indicate a morally well-behaved gentleman, a good meal indicates far different values. Thus goodness means the perfection in relation to some particular nature, and hence absolute goodness is meaningless. Goodness cannot be absolute, and the Absolute cannot be good. The Absolute is without attributes, which are always limiting and conditioning.

In this sense it could be said also that there is no relationship between the Absolute and truth. If the Absolute is without attributes, it cannot be true either, which seems rather paradoxical. Yet, it will be obvious that if truth is thought of as a correspondence between a " view " and a " fact ", it cannot be absolute, as the Absolute is unconditioned by and independent of the relationship of correspondence. There are no " views " in the Absolute, and the expression " absolute truth " has no more meaning than " absolute goodness ".

Views are factors of the mental process and they arise and cease, dependent on a multitude of conditions of which environment and education are two of the more prominent ones. They play their part in the process of thinking and thereby contribute to the nature of the mind. In any search for truth by speculative means a discussion on the nature of mind is usually involved, an analysis of the process of discursive thought, of the character of what is universal, of thought in activity, contrasting the process of perception and conception with feeling or sensation.

This is indeed a narrow view which assumes that thought is activity of the mind, thought being the actuality and mind the reality. If there be any truth at all, we must begin with the mind in action without idealising about the mind when inactive. The actual is the thinking mind, it is the beginning of all investigation, and it is also the ultimate beyond which thought cannot go. This does not mean that mind has no capacity to reach final truth, or to penetrate beyond appearance, for the mental process is not limited to relational or discursive thinking. And thus, creative art in its endeavour to express that which is sensed by intuition is as much a striving for the ultimate comprehension of the absolute as a discursive process of ratiocination reaching for truth, and again as the absorption in contemplation for the attainment of good. That which is capable of raising a problem should also be capable of solving it, for the comprehension of limitations contains the possibility of transcending them, although perhaps in a different sphere.

If in the thought process it is understood that the distinction between the self-subject and the object is made by itself and that it falls, therefore, within the thought process, the metaphysical supposition of the reality of universals remains an unproved hypothesis, and the thought process will see in this differentiation but a phase in the process of evolution through receptive sensation (*vedanā*), perceptive assimilation (*saññā*) and conceptive differentiation (*saṅkhārā*) leading to conscious awareness (*viññāṇa*). This understanding is not a process of reasoning. Reasoning would lead to the acceptance of a self-subject as the ultimate reality in which all objects are contained ; the mind will then be the substance or soul, the " absolute soul " (*paramātma*). This epistemological or metaphysical solipsism obviously leads to moral or practical solipsism: from self-regard to self-love, self-satisfaction and self-conceit.

On the other hand, the understanding of the thought process, which obviously cannot be achieved through a process of discursive thinking that would only contribute new material to the process without analysing the actual process—the understanding of this process can be achieved by mindfulness, awareness, alert watchfulness of the process itself. This method of mindfulness (*satipaṭṭhāna*) does not contribute to the process, but slows the process down by reflection, whereby the contributing factors are laid bare, actuality ceases to act and reality reveals itself. This reality cannot be communicated as it does not belong to the " self ". Actuality is the domain of the " self ", of delusion. It divides, it isolates, it creates opposition and conflict, and hence where actuality is slowed down, is understood and finally ceases, there will be the cessation of conflict (*dukkha-nirodha*) which is the real and the absolute cessation of delusion (*nir-vāṇa*).

H. G. A. van Zeyst.

ABSOLUTE. Development of the concept. I. Preface.

1. *Definitions:* " Absolute " is opposed to " relative ", and means " not restricted by any " and " not relying or dependent on others (*nirapekṣa, nir-apekkha, a-para-paccaya*) ". From that, " the absolute " is defined as the eternal and infinite being that stands above all restrictions, such as time and space, the self-identical and self-causal being, the perfect and universal one, and so on. The principle recognising the absolute is called " absolutism ", and the principle denying it is called " relativism ".

2. *The relation between the absolute and the relative:* From the outset, one problem has to be faced: the absolute, if opposed to the relative, would not be the real absolute or the absolute

absolute, but the relative absolute. Accordingly, the various definitions given above, for instance, that of the infinite being as opposed to finite beings, or the one as opposed to the many, will not fully represent the absolute. For that reason, in determining the absolute, negative words are often used. Moreover, it is sometimes said that defining the absolute by means of words and concepts is impossible, because it is above and beyond these.

On the other hand, there are those who maintain that the absolute is not opposed to, but in close touch with the relative, for the former transcends also opposition to the latter.

As to the concrete relations between the absolute and the relative, it is said that the former is the creator of the latter, or is the source from which the latter emanates, or else the essence which lies in the latter. But, each of these relations comprises many complicated problems. Besides, it is also a subject for debate whether the absolute is of personality, or of principle.

II. The growth of the idea of the absolute in the history of Indian thought. 1. *Brahman and Ātman as the absolute principle :* In the age of the Ṛg-veda, gods were interchangeable one with another, and the relation between gods and human beings was reciprocal. But at the end of that age, the one god above gods (*deveṣu adhideva ekaḥ*) (*ṚgV.* x, 121.8) was singled out, and the one, the origin of the universe, was suggested even to be the absolute, standing above the relation between being and non-being (*ṚgV.* x, 129.1).

In the age of the Brāhmaṇas, Prajāpati the creator ruled over the world. The conception of this god was not based on folklore beliefs but brought about by abstract thinking, and so the more abstract and theoretical the thoughts became, the more his personality faded, till he was replaced by the fundamental principle of brahman and ātman.

In the age of the Upaniṣads, brahman became the highest universal principle, and ātman the essential principle controlling various factors of human beings; then the two were thought to be absolutely identical. In addition, many endeavours were made in order to remove the conception of relativity from the absolute, brahman-ātman. One of them was to express it in contradictory words as follows : " It moves and does not move. It is far and near. It is in all and out of all " (*Īśa Up.* 5)—after all, it is unknowable and indescribable, and there is nothing for it but to say " No, no (*neti, neti*) " (*Bṛhadāraṇyaka Up.* III, 9.26,&c.).

2. *The idea of the absolute in Vedānta philosophy :* Later, the idea of brahman-ātman became more profound through the Vedānta school of philosophy. One problem, however, remained, which arises whenever premising the absolute one we regard the world as created by it, or as emanating from it—that is, why do various phenomena, the material world and the imperfect human race filled with sufferings, grow out of the absolute one that is the real entity (*sat*), the pure spirit (*cit*), and the ideal joy (*ānanda*) ?

Śaṅkara (about 700–750 A.C.), one of the Vedānta philosophers, tried to solve that question by considering brahman as the sole real entity and the phenomenal world as an illusion (*māyā*) which resulted from our ignorance (*avidyā*) placing restriction (*upādhi*) on brahman in various ways. His doctrine was called Māyā-vāda, or Vivarta-vāda (the doctrine asserting the phenomenal world to be a mere illusion). Bhāskara (about 750–800 A.C.), objecting to the doctrine of *māyā*, insisted that brahman was to phenomena as gold was to golden ear-rings, both of them being really existent. Rāmānuja (1016–1091 A.C.) insisted that as brahman, the absolute, had many relative attributes in itself, various phenomena emanated from it. Śaṅkara was censured that he was a Buddhist in disguise (*pracchanna bauddha*), because his Māyā-vāda had been influenced by Mahāyāna Buddhism. But he did not change his attitude of premising the absolute one and of starting from it and so we should say there is a radical difference between the Buddhist standpoint and his.

3. *The growth of relativism :* The philosophy of brahman–ātman, the absolute, developed as stated above. On the other hand, schools opposing such absolutism existed in centres in the east of India about the 6th century B.C. The schools of the six heterodox teachers are particularly famous.

Sañjaya Belaṭṭhiputta, one of them, gave no clear answer to metaphysical problems, and performed a kind of " suspension of judgement ". The *avyākṛta* (Pali : *avyākata*) mentioned in Buddhism is thought to have been influenced by Sañjaya's views. Another of the six teachers, Nigaṇṭha Nātaputta, the founder of Jainism, based his teaching on a kind of relativism (*anekānta-vāda*) or the " Maybe-theory " (*syādvāda*). He insisted that one should recognise all, as limited " from some point of view (*syad*) ", and not give an absolute and one-sided conclusion.

III. The idea of the absolute in Buddhism. 1. *The standpoint of the Buddha.* The Buddha denied a creator, did not premise the absolute, and abstained from giving answer to metaphysical problems (*avyākata, avyākṛta*). He tried to find a solution by going forth into the actual world and by observing it as it is (*yathābhūtam, yathātathā*), and came to the conclusion that everything is impermanent (*anicca, anitya*), devoid of ego (*anattā, anātman*), empty (*suñña, śūnya*), of mutual relativity (*paraspara-apekṣa, anyonya-sāpekṣa*), and of dependently co-ordinated origination (*paṭicca-samuppāda, pratītyasamutpāda*). In this thought, there is no room for premising the one, absolute and essential, by which all are created, or from which all emanate, and to which all revert.

Those outside the sphere of Buddhism made a charge against the Buddha that he was a nihilist (*nāstika*). The thought of 'nothing' in him, however, is that something which does not stop at nihilism but penetrates through it and, in consequence, grasps the absolute world (*nibbāna, nirvāna*) as transcendence of the relative relation between being and non-being, establishing the absolute truth (*dhamma, dharma*).

This " dharma " had been already established in ancient times, but not till the Buddha's appearance did it take the place of brahman-ātman. Dharma in Buddhism is not the absolute principle, aloof from this world, but the truth belonging to this world (*sandiṭṭhika* : *D*. II, 93), and seen in *paṭicca-samuppāda* itself (*M*. I, 190). It is of interest that such a character as that of dharma was called " suchness " (*tathatā*) later on.

2. *Emptiness* (*śūnyatā*) *and the absolute :* After the Buddha's parinibbāna, Buddhists made efforts to systematise the *dharma*. The Sarvāstivādins looked upon it as substantial and as real through the three ages, past, present, and future. Against that view the Mahāsaṅghikas, and the Sautrāntikas who separated from the Sarvāstivādins, raised an objection that *dharma* is real only in the present. Their tributary schools asserted that even in the present *dharma* is of nominal reality only, and that its true character is emptiness. But this theory is the theory of non-being set up against the theory of being, and so the Mahāyāna school directed its criticism against this doctrine, saying that it was the theory of analytical emptiness and of simple emptiness, and hence nihilism. Mahāyāna Buddhists insisted on general and absolute emptiness.

Originally, the word *suñña*, *śūnya* (empty) signifies that there is no absolute being, unchangeable and eternal, and that all things, correlating mutually, appear and disappear under the law of causation. Accordingly, the conduct of *śūnyatā* was considered as relativism, and sometimes as a kind of nihilism by outsiders. But Mahāyāna Buddhists, criticising not only the thought of being in Sarvāstivāda but also the thought of non-being in Mahāsaṅghika and in Sautrāntika doctrines, established the concept of true and absolute emptiness (*paramārtha-śūnyatā*) which transcends both being and non-being. Thus the concept of emptiness (*śūnyatā*) in Mahāyāna does not stop at relativism, much less at nihilism, but reveals the absolute positively.

Nāgārjuna (about 150–250 A.C.) is the most outstanding exponent of the concept of "emptiness". Taking over the terms : Emptiness is also emptiness (*śūnyatā-śūnyatā*) in the *Prajñāpāramitā-sūtra*, he treated both *śūnyatā* (non-being or emptiness) and its opposite *a-śūnyatā* (being or non-emptiness) as *śūnyatā*, and advocated the absolute *śūnyatā* which transcends both *śūnyatā* and *a-śūnyatā* (*Mādhyamaka-kārikā*, 13. 8: *Mahāprajñāpāramitā-śāstra*, xxxi). He emphasised that it is through such *śūnyatā* that we can realise the absolute world (*nirvāṇa*), the absolute truth (*dharmatā*), and the reality beneath all things (*tattvasya lakṣaṇam : Mādhyamaka-kārikā*, 18, 7, 9). Needless to say, the absolute realised through such *śūnyatā* is not the entity premised against the relative in this world. He said, " There is no difference between the absolute and the relative." (ibid. 25. 19). Elsewhere he has said that the absolute is neither being nor non-being, as it stands above the relative relation between being and non-being (ibid. 25.10).

Later on, such a character as the absolute was called " the true non-being or emptiness, and the excellent being". The meaning of that saying is that the true non-being or emptiness is the emptiness (*śūnyatā*) of non-emptiness (*a-śūnyatā*) or the absolute emptiness standing above the one-sided and simple emptiness, and it is identical with the excellent being which is the being of non-being or the absolute being standing above the one-sided and simple being. Nāgārjuna called such a concept " the Middle Way " (*madhyamā pratipad*, ibid. 24. 18), which we may define as the absolute absolute.

3. *From the absolute to the relative :* After the question of the absolute was settled as above, the next consideration was devoted to its systematisation, and then to expressing it in positive and affirmative words. Meanwhile, as the " absolute " was raised higher, the various " relatives " in this world also rose. In consequence, it became an important problem how to explain the relative world, coming back to the relative from the absolute.

As the typical school that made efforts to solve this problem we may give the Vijñānavāda or Yogācāra. That school established three types of concept. One is the concept of relative and dependent existence (*paratantra-lakṣaṇa*), another is the concept of the daily world, the unenlightened relative world, brought about by mistaking the above existence for the eternal entity (*parikalpita-lakṣaṇa*), and the third is the concept of the complete and perfect reality, the true absolute that appears when we look straight at relative and dependent existence, sweeping off our illusion and our adherence to the daily world (*parinispanna-lakṣaṇa*). Each of these concepts was regarded as neither the thing itself nor something apart.

In the next place, as for the *Ta-ch'êng-ch'i-hsin-lun* (大乘起信論： Discourse on the Awakening of Faith in the Mahāyāna), it called the absolute of equality "the soul as suchness" (心眞如 *hsin-chên-ju*) and the relative of difference " the soul as birth and death " (心生滅 *hsin-shêng-mich*). The latter was born of ignorance (*avidyā*), but if the former stood against the latter, it would be the relative absolute, not the true absolute, nor the absolute of equality. So we should regard the two as mutually identical. The *Ch'i-hsin-lun* (起信論) says that the former is to the latter as water is to the wave. When the absolute absolute or suchness (*tathatā*) is confronted with the relative, it is expressed in words, e.g., eternal, permanent, pure, absolute (*tathatā* within words), but originally *tathatā* is the absolute absolute that transcends even the word " tathatā or the absolute " (*tathatā* outside of words). If we dare express it in words we have no other words in which to express it except to say, "All things are equally tathatā or the absolute".

As for enlightenment (覺 chiao), three types of enlightenment are mentioned. One is the absolute enlightenment *a priori* (本覺 pen-chiao), another is the relative enlightenment *a posteriori* (始覺 shih-chiao), and the third is non-enlightenment (不覺 pu-chiao). The three are contrasting with one another, but because there is enlightenment *a priori*, there is non-enlightenment, and because there is non-enlightenment, we can speak of enlightenment *a posteriori*, so each of the three should be regarded as mutually identical.

Hua-yen's (華嚴) philosophy adopted the concept of the *Ch'i-hsin-lun* (起信論), besides the concept of the *Avataṃsaka-sūtra*. According to that philosophy, the relative world of difference (事法界 shih-fa-chieh) and the absolute world of equality (理法界 li-fa-chieh) are mutually identical and become one world (理事無礙法界 li-shih-wu-ugai-fa-chieh). Here, we should not regard the various relatives as things which emanate from the one absolute or as things which possess the absolute in portions. The world is a manifestation of the absolute nature which each of all things has originally (性起 hsing-chih), and so for one speck of dust, that one speck is nothing but the absolute and the whole universe. Thus, it may be said that the world is the realm in which each phenomenon is freely and infinitely related to and identical with all other phenomena (事事無礙法界 shih-shih-wu-ugai-fa-chieh). After all, the daily world of illusion results from our covering the world with the cloud of *avidyā*, spiritual ignorance, and if we remove that cloud, each of all things in the relative world instantly becomes a manifestation of the absolute.

The Tien-tai (天台) philosophy insists that there is originally the absolute in the relatives as they are, and there are originally the relatives in the absolute as it is. Here, relativity of the relative is not made absolute or affirmed by the absolute, but remains alive as that which is to be denied by the absolute, and yet we see the absolute not apart from the relative. Contrariwise, the absolute remains alive as the absolute, and yet it holds relativity in itself. For instance, Hell remains Hell, and yet originally holds the virtue of the Buddha in itself (性善 hsing-shan). Contrariwise, the Buddha remains as the Buddha, and yet originally holds the vice of Hell (性惡 hsing-ê). After all, the relative and the absolute are opposed to each other, deny each other, and yet are mutually identical.

T'ien-t'ai-ta-shih Chih-i (天台大師智顗：538–597 A.C.) speaks of the two absolutes: the relative absolute (相待妙 siang-tai-miao) and the absolute absolute (絕待妙 tsüeh-tai-miao) in the *Fa-hua-hsüan-i* 法華玄義. The relative absolute is the absolute (妙 miao) established by means of denying (廢立 fei-li) the relative (麁 tsu), and the absolute absolute is the absolute established by means of opening and enveloping (開會 kai-hui) the relative. So, the latter is the absolute that transcends the relative relation between the relative and the absolute. But we should pay attention to the fact that Chih-i (智顗) does not give up the relative absolute—that is to say, he is looking at the absolute at the very place where the relatives are denied as relative. Judging from this standpoint, we may say that his philosophy is relativism and yet absolutism, while the Hua-yen (華嚴) philosophy is inclined to absolutism. The two disputed each other, exerting influence on each other.

The Shingon (眞言) philosophy may be considered as having positively applied the absolutism of Hua-yen's (華嚴) philosophy to the daily world. Kūkai (空海, 774–835 A.C.) absorbing Hua-yen's philosophy, established Shingon philosophy. The Tendai (天台) philosophy in Japan, after Saichō (最澄, 767–822 A.C.), adopted Esoteric Buddhism in order to illuminate Shingon philosophy, and, in consequence, that philosophy was inclined to the absolutism which affirms the daily world as it is. In it, the thought of enlightenment *a priori* of the *Ch'i-hsin-lun* (起信論) the thought of Hua-yen's philosophy, and the thought of Zen (禪) philosophy are united together.

In trying conclusions with others, the Tendai philosophers, taking their stand on the relative absolute, insisted that only their philosophy was true and absolute, and denied other schools. But as a view of the world, taking their stand on the absolute absolute they affirmed all as absolute and, moreover, stated that the daily relative world is just the absolute, a moment is just eternity, and the ordinary man is just Buddha. Before long their philosophy became endangered by corruption.

It was the new Buddhist sects of the Kamakura period (鎌倉) that arose from criticism against such a tendency in the Japanese Tendai philosophy. New Buddhism in the Kamakura period took up the relative absolute, and made it its base in some way. For instance, the Buddha was described by Hōnen (法然, 1113–1212 A.C.) as the Absolute who helps us into the Pure Land, the opposite side, and we are described as the vilest sinners. Dōgen (道元, 1200–1253 A.C.) directed criticism against the theory of the sameness between the Buddha and the ordinary man or between training and enlightenment, and he himself insisted on the ordinary man's training. Nichiren (日蓮, 1222–1282 A.C.) advocated the eternal Buddha as the transcendent one, and discriminated the Buddha's law from the king's or worldly law, insisting on the absoluteness of the Buddha's law.

It may be thought that toward the arising of new Buddhism in the Kamakura period, the phases of degeneracy from the end of the Heian (平安) period to the Kamakura (鎌倉) period were helpful. It is needless to say that the actual phases of those days, filled with transient and vicious matters, could not by any possibility be affirmed as absolute. But we must not forget that they were originally grounded on the view of the absolute absolute—e.g., the sameness between the Buddha and the ordinary man—though they actually insisted on the relative absolute. As for the eternal Buddha, he is originally different from God, the absolute one such as is seen in Christianity. We can grasp the difference through the medium of the doctrine of Shinran (親鸞, 1173–1262 A.C.) on the two bodies of the Buddha, the body as the absolute absolute and the body as the relative absolute. On the Pure Land, the same doctrine as above was advanced.

New Buddhism in the Kamakura period, being grounded on the absolute absolute, took up the relative absolute that is preserved in the former, and founded its practice on the latter. Dōgen encouraged people to practise training, saying that as training and enlightenment are identical, there is enlightenment when there is training. Nichiren, standing on the relative absolute of the absolute absolute, confronted himself against the daily world.

IV. Comparison between Buddhism and Western Philosophy on the view of the Absolute. It was Kitarō Nishida (1870-1945 A.C.) in Japan that made a unique systematisation of philosophy, by uniting Buddhism with western philosophy. The absolute in him was expressed in the word "Basho (場所, topos, place)". "Basho" (place) itself is non-being, in which all beings exist. Though non-being, it is not non-being as opposed to being, but "the absolute nothing" that is "absolutely contradictory self-identity" between being and non-being, the one and the many, the absolute and the relative, &c. Western philosophy may be said to have advanced from the philosophy of being to the philosophy of non-being or nothing, through him.

The concept that God is non-being or nothing occurred in western philosophy a long while ago, but is analogous to the view of the absolute in Vedānta philosophy—that is, non-being or nothing in that case means being or thing not subject to any limitation. The existence of God as the absolute is premised to the very end.

Hegel (1770–1831 A.C.) dialectically unified the absolute and the relative, negation and affirmation, being and non-being, &c., but he regarded the world as the self-development of Idea or Spirit, the absolute, and said that the absolute is a continuous substance, which is to submerge into the simply self-identical absolute. It was Nishida's philosophy that criticised Hegelian philosophy through the medium of Buddhism, and established "the absolute dialectics", the philosophy of the absolute nothing that is continuity of non-continuity and contradictory self-identity. Nishida's philosophy was influenced mainly by the view of emptiness (*śūnyatā*) in Mahāyāna Buddhism, but directly by the Zen (禪) thought through Daisetsu Suzuki. Hajime Tanabe inherited Nishida's philosophy, but he concentrated his thinking on how to come back to the relative from the absolute nothing.

Besides, we should pay attention to the growth of existentialism through the nihilism of Nietzsche (1844–1900). In that philosophy, God, the absolute, died out and the actual world, the relative, has taken his place. Accordingly, we can say that nihilism or existentialism is coming towards the original point of Buddhism. Nietzsche predicted even that "the second Buddhism" was about to visit Europe. But whereto does existentialism go from that intersection ?—that is the question.

Yoshirō Tamura.

ABSOLUTE, as the unconditioned. The Absolute is defined as that which is not conditioned by anything else and which is not other than self-dependent. It is for this reason that the Absolute forms the basis for every system of philosophy.

By means of inductive inference the thinker raises himself from certain given aspects of the surrounding phenomenal world to this source which he is able thereby to discern and define little by little.

Then, by means of a reverse process of thought, he reconstructs the entire world system by a deductive way of reasoning from the Absolute known to him as said before. This Absolute will be, e.g., the Supreme Good for Plato, God for Descartes, the Brahman-ātman for the Upanishads, Tao for Lao-tse. The determination of the Absolute is, therefore, of primary importance in the study and understanding of any system of philosophy. This is particularly so in the case of Buddhism, which has for a long time baffled Western scholars precisely because they failed to discover the principle on which Buddhism is based, and for which reason they described Buddhism as a nihilistic, an atheistic system, &c.

Let us examine the basic doctrine of Buddhism, the Four Noble Truths, the exposition of which is a pertinent example of inductive logic : (1) Everything is sorrow : life, old age, illness, death, &c., are sorrow-fraught. It is the starting point, based on every-day experience. (2) The origin of sorrow is greed, greed to be reborn, to know new existences, where one will have to pass through renewed sorrow again. Here we find the search for the cause of the given fact, which cause could have taken the place of the Absolute, if Buddhism had been a purely speculative and objective doctrine, and not an active one, aiming at the well-being of people. (3) The cessation of sorrow is effected by the cessation of its cause, that is, of greed, and its triple offspring : lust, hate and delusion. By choosing the contrary of the established cause, the Buddha at the same time defined the Absolute in his doctrine, which is, as we see, expressed right from the beginning in a negative form : the absence or the cessation of lust, hate and delusion. (4) The way that leads to the cessation of sorrow is of interest only to those concerned with soteriology. In short, it is an inductive dialectic with a practical view which we may overlook for the present purpose.

The same dialectic is found in a very ancient sutta (*Udāna*, VIII, 3) where the Buddha expresses himself as follows : "There is, O monks, a non-born, a non-arisen, a non-made, a non-compound, for if there were no non-born, no non-arisen, no non-made, no non-compound, then no escape would be known from what is born, what has arisen, what is made, what is composed". Here, in fact, we find the justification for the transit from the second to the third Noble Truth which rests on an act of faith which is, strangely enough, analogous to the well-known "gamble" of Pascal.[1] Further, the final term quoted here, the "non-composed" (*asaṅkhata*), serves all along in the history of Buddhism in India to express the concept of the Absolute : *asaṅkhata* is that which is not made of component parts. Let us note that this is a negative term, a negation of the characteristic properties of the given fact.

This negative aspect we shall find again in almost all the passages where this Absolute is mentioned, for it is emphasised that it has no relation to this world of sorrow or to future lives, neither to good nor to evil, neither to matter nor to mind, no relation to any of the stages of concentration. And yet, it is not nothingness, as people have believed sometimes. In an old sutta it has been defined as the safe refuge, the island, the other shore, the place where finally has been reached the shelter from sorrow and the vicissitudes of this world. In the suttas only one Absolute is mentioned, namely Nibbāna, the cessation of sorrow. It transcends the world with which it has no relation and of which it is a direct negation. In opposition to the world it is permanent, it has no birth, neither change nor ending.

---

[1] The gamble of life rests on the prospects of a future eternal salvation. (Translator-Editor).

Other than the Theravādins and the Vātsīputrīyas who have always accepted only one Absolute, Nibbāna, the other early sects have multiplied the *asaṅkhata* of which they give occasional lists of three to nine items.

First of all, they divided Nibbāna into *pratisaṅkhyānirodha* and *apratisaṅkhyānirodha*. The first which is obviously identical with Nibbāna, is defined as the suppression of the roots of past and present evil. The second is the suppression of the roots of evil which would arise in the future, but for the non-existence of those conditions which otherwise would have given rise to them.

The third Absolute is space, the void and infinite space in which material objects move. This is not surprising, for, at the bottom of the Buddhist concept of Nibbāna, and as a matter of fact more generally of the concept of the Absolute, is found the concept of space. Here we are dealing, not with stellar space, with the help of which we arrive at the concept of nothingness and which causes fear, but with space which as light inspires joy, confidence and calm. As such it has truly haunted the minds of Buddhist thinkers. This explains among other things why the Theravādins, in rejecting a plurality of Absolutes, find support in this unique argument, that if there were various Absolutes, various Nibbānas, there would be between them a demarcating limit, one here and the other there, &c.

Apart from these three Absolutes accepted e.g., by the Sarvāstivādins, one encounters the *paṭiccasamuppāda* or rather the essence thereof, i.e., the law by which all beings are chained to the wheel of continued and repeated existence, a law which is inexorable for everyone except for the Buddha and his arahants.

This law which binds all life has all the characteristics of a law in physics as known by modern science. Moreover, the same word *dhamma* indicates both a law proclaimed by a sovereign and a law which governs nature, such as the universal laws of impermanence, of origination and cessation.

It is important to note that certain ancient schools of Buddhist thought have recognised the absolute character of the universal laws to which all beings are subject. Then, side by side with the law of dependence, the law of deliverance preached by the Buddha is also admitted to the list of *asaṅkhata*.

The argument in support of the absolute character of the Law of Dependent Origination rests on a sutta where it is said: " Whether a Tathāgatha arises, or whether a Tathāgatha does not arise, this is a certain fact, this is the constant nature, this is the fixed order, this is a condition of everything. . . . Thus, o monks, this reality, this non-dissemblance, this non-variance, this universal conditioning is called the *paṭiccasamuppāda* " (*S.* II, 25).

Therefore, because this law is stable, permanent, unchangeable and always the same, this great law of the *paṭiccasamuppāda* is considered absolute.

Relying on the same sutta, it was further accepted that this stability of conditionality (*dhammaṭṭhitatā*) or better still, its reality (*tathatā*) are *asaṅkhata*. This amounted to the recognition of the absoluteness of essences and led on to that type of idealism which so strongly influenced the metaphysical teaching of Mahāyāna.

Apart from these Absolutes, the importance of which is too irrelevant to discuss further, we find other elements in the lists which have been derived from ethical aspects of the Buddhist doctrine, such as the Four Noble Truths, the four successive stages of Deliverance, the two higher degrees of meditation, &c.

One might ask why one does not encounter the time element in this list of absolutes side by side with space.

The principal reason is that ancient Buddhism did not have as we have it, a concept of time as an entity. The word " time " (*kāla*) is practically absent from its vast literature. On the contrary, thinkers are frequently speculating on past, present and future, however, not as on things in themselves, but as ordinary aspects of existence, analogous to concepts of far and near, large and small, subtle and gross.

Yet, presumably under the influence of non-Buddhist sects which recognised the absoluteness of time as well as that of space, certain schools began to consider time as a thing in itself, permanent and hence absolute and distinct from beings. They built up this notion on the same plan as empty space, which is shown by the illustrations used: beings are in time, as men in a house, leaving the room of the past to enter that of the present and finally that of the future. The concept of absolute time is even more abstract than that of absolute space and, in fact, neither of them makes an appearance in Western philosophy until Newton. It is entirely to the credit of ancient Indian thought, both Buddhist and non-Buddhist, to have developed these two concepts and discussed and analysed them with clarity.

A concept which seems akin to that of *asaṅkhata* is that of *parinispanna* which indicates a reality complete in its sphere, and which appears also to be associated with the concept of permanence, a main characteristic of the Absolute. Thus, certain schools consider sorrow as *parinispanna*, a quality which they do not attribute to matter, to thought, to sensations, &c. . . . Others make even material stability, impermanence, old age and death into such complete realities. But in these schools we see a tendency to allow greater reality to abstractions, to universal laws than to concrete things. This tendency we find later again in Mahāyāna sects, particularly with the Mādhyamikas.

It is characteristic of the doctrine of the later schools that it is centralised round ontological problems, a doctrine based on the *Prajñāpāramitā Sūtra*, and more particularly on the doctrine of the universal void according to which all beings are devoid of, "empty" of individuality. This void, which is an essential characteristic of all reality, culminated in becoming a fundamental principle and absolute.

In fact, the Mādhyamika system has been developed on different planes. At its lowest level, we find the doctrine of ancient Buddhism, called Hīnayāna, i.e., the Small Vehicle, for it is considered to be an inferior means of progress towards deliverance, which the Buddha was good enough to teach to men with lesser developed minds. Above that is found another plane, where that which in Hīnayāna is shown as the Absolute and the relative, Nibbāna and Saṃsāra respectively, is pointed out as sheer fancy, and where a new Absolute is installed, transcending all, and which is called the "essence of reality" (*bhūta-tathatā*). This also disappears on the still higher third plane, leaving room only to the universal void (*śūnyatā*).

In this we can clearly recognise the idea of empty and infinite space. The entire learned philosophy of Nāgārjuna, the founder of the Mādhyamika school, has no other object in view than to clear this fundamental concept in Buddhism: the Absolute conceived in the framework of empty space.

On the other hand, the thinkers of Mahāyāna, and above all Nāgārjuna, clearly saw the close relationship which existed in Buddhism between the problem of the Absolute and the problem of existence, which the earlier masters do not appear to have been quite aware of. They endeavoured, therefore, to define their Absolute in a sense which is transcendental both in respect of being and of non-being. This explains then the persistence, in their trend of thought, of the concept of empty space, for nothing could give a better idea of what may be found on the boundary between being and non-being.

The other great school of Mahāyāna, the later school of the Yogācāras, allows a much greater place to the Hīnayāna system. Here seems to be established a final synthesis between the thesis of Hīnayāna and the antithesis as represented by the doctrine of Nāgārjuna. Not only does Asaṅga build his system on the vast philosophical foundation of the Sarvāstivādins, which he expounds throughout apart from some minor modifications, but he further completes it on a higher plane by an Absolute which is more refreshing to the human mind than the all too subtle void. This Absolute is the receptacle of consciousness (*ālayavijñāna*), a kind of universal consciousness in which (to use a comparison from one of his treatises) beings, all of a spiritual nature, play about as material objects in space. Once more we find here the concept of empty space.

With his choice of idealism, Asaṅga has, therefore, effected a synthesis between the extreme realism of the Sarvāstivādins and the giddying heights of the "void" of the Mādhyamikas. He offers to the mind, tired in its effort to keep for two or three centuries its balance on the narrow borderline between being and non-being, a basis on which it finally can rest and refresh itself, but at the same time he takes great care that this basis should not be loaded with pseudo-material realities, so dear to the Sarvāstivādins. Nevertheless, he preserves the theory of the various planes of reality and he places on an intermediate plane a combination of eight *asaṅkhatas*, all borrowed from Hīnayāna schools, though not from the Sarvāstivādins who recognised only three. Properly speaking, the various schools of ancient Buddhism had all the same conception about the Absolute, namely, that which is thought of according to the concept of empty space, luminous and infinite. And all ideas, which have been formed thereafter, are ultimately branches of this fundamental concept. As it would be difficult to support oneself by such an ethereal and enigmatic Absolute, speculations thereon were little by little charged with reality, substantiality and hence with impurity. And so, from time to time one comes across attempts of expurgation of the idea of the Absolute in Buddhism, of which attempts the most important and the most successful was the one of Nāgārjuna.

This concept of the Absolute, however, does not wholly rest on purely metaphysical speculations, but is to a large extent determined by speculations of a mystical order. As a matter of fact the practical search of deliverance, and hence of the Absolute, is based in Buddhism on a set of methods which are designed to concentrate and subsequently to purify and empty the mind of every content. The first series of meditations frees the mind in succession of reasoning, of investigation, of joy, of satisfaction, and leads on to perfect equanimity. The second series asks the observer (meditator) first to fix his mind on the infinity of space, then on the infinity of consciousness, on nothingness and finally on the absence of both perception and non-perception. In these last four concentrations we find clearly again the concept of empty space. By thus emptying the mind of every content, one makes it necessarily free from all impurities which hinder it, and which hold the being bound to the cycle of continued existence and sorrow, by means of their grip on one's psychic life.

This explains, therefore, why this fundamental Absolute in Buddhism which is always identified with supreme deliverance, is always thought of as empty, on the border of being and non-being. But, let us note well, it is an attractive void, bright as the sky on a clear day, seen from a lofty peak. This also explains why it is difficult to understand, not only for Westerners, but also for Easterners. Yet it has influenced even non-Buddhists, it has been the main reproach laid at the door of Śaṅkara, although he was one of the greatest Indian opponents to Buddhism, by some of his Hindu co-religionists. In the West, Hegel too has shown, though starting from diffierent grounds, that pure being, being emptied of all limitations, to which thinkers like to compare the Absolute, is but the reverse side of nothingness. We have doubtless to see in this ingenious discovery the most important contribution of Buddhism to universal metaphysics.

André Bareau.
(*translated*)

ABSOLUTION, in so far as it is connected with the idea of forgiveness of sin, has no place in Buddhism, as each one is ultimately responsible for his moral actions only to himself. The idea of sin is, therefore, foreign to Buddhism. An action may have an unwholesome effect (*akusalavipāka*), but there is no offence apart from the transgression of the laws of nature, which will vindicate themselves by an unwholesome reaction, such as indigestion as a result of eating unripe fruit.

Life in society, however, is so interrelated that it is practically impossible to perform any action which will not affect somebody else to some degree at least. Thus, while an evil thought works out its undesirable consequences, it is the sower who will reap the fruits ; and unless by counteractive karma (*upapīḷaka kamma*) he prevents those seeds from germinating, the unwholesome effect will be experienced in due course. That this experience might be shared by other individuals living in close contact, physical or mental, forms an actual part of that other individual's process of karma.

Even so, there is room for restoration of proper relationship which would require admission of the wrong deed. A wrong deed is not a sin in the meaning of offence, but a failure to succeed (*aparādha*) in doing the correct thing. In so far as this failure has upset the balance or smooth working of the entire process, one might crave for the indulgence of those affected thereby.

Among Buddhist monks this is done in a most general way : " Please, endure all my shortcomings (*sabbaṃ aparādhaṃ khamatha me bhante*) ", is the confession ; whereupon he will be asked : " Do you see where you failed ? " And, on his admission, he will be told not to do it again.

This applies only to transgressions of the rules of monastic discipline, and hence evil thoughts do not form part of this confession and absolution, another indication that moral failures are as much an individual's property as his acquired virtue.

H. G. A. v. Z.

ABSORPTION. Mental—(*jhāna, dhyāna*), a meditation exercise of concentrating the mind upon a single thought. Mental absorption is attained when the consciousness of the separate subject altogether disappears and only objective awareness of concentration—thought—remains. It has an important place in Theravāda Buddhism where the various spheres of celestial rebirth correspond to the attainments of mental absorption (*jhāna* q.v.). In Mahāyānā Buddhism the scope of meditation has been much enlarged, and the perfection thereof (*dhyāna-pāramitā*) is the only way for a bodhisattva. Thus, meditation has outgrown in importance both morality (*sīla*) and knowledge (*prajñā*), till it has become the most essential part of the entire teaching of Zen.

ABSTINENCE is the basis of Buddhist morality and exists in the deliberate abstention (*virati*) from wrong speech, wrong bodily action and wrong livelihood. The abstention is not a simple non-occurrence of these evil things, but a mental disposition of detachment (*vi-rati*) preventing the evil from arising. See further under SĪLA.

ABTAI-KHAN (1534–86), one of the chief princes of north Mongolia and a descendant of Chinggis-khan in the 18th generation.

The Yellow Faith which spread in Tibet had considerable influence on Mongolia in the 16th century. Altan-khan, of the Tümed tribe in south Mongolia, accepted and propagated the Yellow Faith. In 1577 he invited to Kökö-khoto the Dalai Lama, the head of the Yellow Faith of Tibet. On hearing this, Abtai-khan went to Kökö-khoto and was received by the Dalai Lama whose name was bSod-nams rgya-mtsho. He accepted the Yellow Faith and expressed his wish to spread Buddhism in north Mongolia. He presented the Dalai Lama with a felt tent covered with sables, a thousand horses, various objects, and 10,000 skins, including sables.

The Dalai Lama greatly approved of Abtai-khan's plans to spread Buddhism and gave him the title of *Vacirai-sayin-khan*, as well as holy images, and endorsed his plans to build monasteries. In 1585 Abtai-khan built the monastery of Erdeni-jū on the site of the ancient Mongol capital Khorin balgasun (Karakorum) on the banks of the Orkhon river, invited Buddhist monks, and thus caused the Yellow Faith to spread. Erdeni-jū was the first Buddhist monastery in Mongolia. Later, Abtai-khan paid a visit to Lhasa and was received by the Dalai Lama.

On his return to Mongolia he established philosophic schools and greatly fostered Buddhism. Abtai-khan made Buddhism the national religion and persecuted shamanism. The stone foundation of his felt tent is still preserved in Erdeni-jū. Many legends about him are still current among Mongols. The account given below is one of them.

When Abtai-khan visited Lhasa, he requested the Dalai Lama to give him an image of a protecting deity. Said the Dalai Lama, " Take from among these images one which you like best ". Abtai-khan had a look at the many images in meditative posture holding cups with *amṛta*, flowers and drinking cups, but none attracted his attention. He then noticed in a corner of the temple the image of Mahākāla with open mouth, showing his teeth, six-armed, holding a battle axe, a sword and other weapons, and wearing a tiger skin. He was greatly struck by the fierce appearance of this deity and took the image to Mongolia. On his way, he dismounted from his horse on a pass called Ubashiyin dabagā. He placed the image on the ground, but it stuck to a stone and could not be torn off. Abtai-khan became angry and exclaimed, " Let the bottom remain, the chest we shall take away ". He then cut the image into two at the waist and took the upper part to Mongolia. The lower part was left at Erdeni-jū. After that the Ubashi-yin dabagā was renamed " Burkhan bügsetü-yin dabagā (The Pass of the Image's Bottom) ".

G. N. Roerich.

ABUDHABODHAKA-(NĀMA-) PRAKARAṆA, a Sanskrit text preserved in its Tibetan translation, the *Ma-rtogs-pa rtogs-par-byed-pa shes-bya-baḥi rab-tu-byed-pa*, in the Mdo-Ḥgrel section of the Tibetan Tengyur. Its author was Klu-sgrub (Nāgārjuna). Ānanda (or Jayānanda) and the Lotsāba Grags-ḥbyor śes-rab (Kīrtibhūtiprajña) translated this work into Tibetan (Cordier, III, 294 ; Tōhoku, 3838).

ABURAYAMA, MOUNT (油山), the name of the hill to the south of Fukuoka city, Kyūshū, Japan.

Aburayama, literally, means the " Mountain of Oil ". There are two traditions concerning the origin of this name. One is as follows : In the period of the emperor Shōmu (聖武 701–756 A.C.) the pious and powerful Buddhist king of ancient Japan, Shōga (聖賀), established seven temples in this area (Ido District of Fukuoka Prefecture), and he ordered artisans to stay on this mountain to make sesamum oil for the use of these temples. The other tradition tells us that Shōga himself stayed there and himself made the lamp oil for the use of the five imperial temples (chokuganji 勅願寺), in this prefecture, namely, Ikazuchizan Ryōjuji (雷山靈鷲寺), Ikkizan Igiji (一貴山夷魏寺), Someizan Ryōjuji (染井山靈鷲寺), Kōraiji (高麗寺), Seburizan Tōmonji (背振山東門寺).

This mountain is divided into two parts : west and east Aburayama. On west Aburayama stands the Tempukuji (天福寺) temple. On east Aburayama is the temple known as Sempukuji (泉福寺). The former had 360 branch temples and the priests of these temples erected a shrine for Ryūju Gongen (龍樹權現, Nāgārjuna seen as a Shinto god) who was their guardian. Thus the temple flourished for a long time, but later the resident priests fought with the monk soldiers of the Tōmonji temple, each group destroying the temple of the other till at last both temples ceased to exist. At present, only the Ryūju Gongen shrine remains at the foot of Mount Aburayama.

The Sempukuji temple was built by Heiden Jikin (平田慈均) of the Shōdenji (承天寺) temple, Hakata, Kyūshū. The main object in the worship of this temple is the image of Āryāvalokiteśvara bodhisattva made by Gyōgi (行基 668–749). This temple is also said to have had 360 branch temples under it. But these gradually declined and came to ruin. In 1694 Taisen Enjun (大川圓詢) of Shōdenji temple built a new temple there, and named it Shōkakuji (正覺寺) and enshrined in it the image of Āryāvalokiteśvara bodhisattva. Later, this temple was selected as one of the 33 famous temples in Fukuoka Prefecture, Kyūshū. In 1191 A.C. Shōkō (聖光) was appointed the head teacher of this temple where he established an academic monastery. It is thought that at that time this temple probably belonged to the Tendai shū (天台宗) sect. (See Shōkō Shōnin den 聖光上人傳 or the Biography of Shōkō.)

Now no oil-making temple exists there, but only a memorial at the foot of the Avalokiteśvara temple of Higashi Aburayama Mountain.

SHŪYŪ KANAOKA.

6544

ABUSIVE LANGUAGE (*abhisajjanī vācā*) is a form of harsh speech (*pharusā vācā*). This last term is explained by the Buddha to Cunda : " Whatever speech is rough, cutting, bitter, abusive, provoking wrath and conducive to dissension, is called harsh language " (*A.* V, 265). And this harsh language in turn is classed among the fourfold defilement by speech, elsewhere called " un-ariyan " modes of speech (*D.* III, 232). It is, thus, the very opposite of the speech of the Tathāgata, who was " gentle in his words which were pleasant to the ear, amiable, heart-stirrring, polite, agreeable and charming to the masses " (*D.* I, 4).

As an example of abusive language may be given the remark made by the brāhman Ambaṭṭha, taking offence at a number of Sākiyas who, in their own hall amusing themselves, failed to pay respect and offer a seat to him. He complained to the Buddha and called the Sākiyas a " rough and rude breed ", " mere menials" (*D.* III, 90-91). But the Buddha pointed out to him that it was not worthy of him to feel abused by such a trifle. The meaning of the word *abhisajjati* in this text is clear enough from the context. Yet Buddhaghosa found it necessary to provide some compromise explanation " to hang on to (such a trifle) under the influence of anger " (*kodha-vasena laggati* : *DA.* I, 257), following the derivation *abhi* + *sañj* < *abhisaṅga* : adhering to ; although in the *Khaggavisāṇa Sutta* the word *abhisajjanā* is preceded immediately by *vācābhilāpo* : ' objectionable speech and abusive language' (*Sn.* 49).

H. G. A. v. Z.

ABYĀKATA, less frequent spelling of AVYĀKATA (q.v.), the unexplained, unanswered, undeclared, undecided, indeterminate, undefined, with special reference to karmic action which is not determined as regards its effect (*vipāka*), which is neither wholesome (*kusala*), nor unwholesome (*akusala*), and therefore neutral or a-moral. Also certain questions, whether the world is eternal or not eternal, whether the Tathāgata exists after death or not, &c., were left unanswered (*abyākata*) by the Buddha, because they were not connected with the goal of a life of renunciation (*M.* I, 431). See also AGNOSTICISM.

H. G. A. v. Z.

ACALA (1), name of a future Buddha. The circumstances which led to the prediction regarding his appearance in the world as a perfected and fully enlightened one are thus related in the *Avadāna Śataka*. (I, 47-53 ; *AMG. XVIII*, 446).

Once, when the Buddha together with his company of disciples was residing at Jetavana in Anāthapiṇḍada's grove there lived in Śrāvastī two merchants. One believed in the Tīrthika (fordmaker) Pūraṇa, while the other believed in the Buddha. Thus in the course of their conversations the lay disciple of Pūraṇa claimed that Pūraṇa and five other teachers were more distinguished than the Buddha ; and the lay disciple of the Buddha held that his master was the more distinguished.